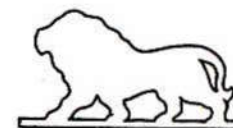


DICTIONARY OF MYTHOLOGICAL REFERENCES IN GURU GRANTH SAHIB

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by

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INTRODUCTION

The study of myth is of great importance in the study of individual societies and human culture. The myths of a people reflect and explore the image of that people. Generally speaking, a myth is a kind of communication, but in religion it is the symbolic narration. Such a narrative is believed to be substantially true by the people, among whom it is current. The myth does not induce discussion or argument, it is only a presentation. It is said to be one of the three forms of religious expression viz., sacred speech, sacred acts and sacred places. Sacred speech pertains to sacred texts and hymns, sacred acts connote the cult rituals and sacred places (or objects) are symbols. The three forms always occur together in any culture.

Myth and history differ from each other in their style of narration. Whereas myth is a narrative of origins, history is a narrative of recent events. The myths are traditional. They go back to an age, which is called 'mythopoeic age', but there are some myths, like the legends of the saints or the founders of religions, which have arisen in historic times. In the latter case, the story coincides with the contemporary spirit.

Mythology is the scientific and historical study of myths belonging to any people. The work in hand is a dictionary of mythological references in *Guru Granth Sahib*, the Sikh Scripture. This Scripture is a great mediaeval anthology of the hymns of the Sikh Gurus and the like-minded radical saints who flourished in India from the twelfth to seventeenth century. It is the product of Bhakti Movement. During this movement five Bhakti cults were prevalent in India viz., Vaishnavism, Shaivism, Shaktism, Shauryaism and Ganapatyaism. These cults considered Vishnu, Shiva, Shakti, Sun and Ganesha as manifestations of God respectively. Alongwith these cults of Hinduism, the Muslim mystics called Sufis, were also making their contribution towards Bhakti Movement. In the Punjab, where the Sikh Scripture was compiled and edited. Vaishnavism, Shaivism and Shaktism

were the representative Hindu cults and the Chishti and Qadiri orders mainly represented the Sufis.

Guru Granth Sahib, the Sikh Scripture, is a huge volume, consisting of 1430 pages, having the songs of love and peace, written in various Indian languages and dialects. Except *JAPU* of Guru Nanak Dev in the beginning and Swayyas and Shlokas at the end, all the other compositions are set in thirty-one Ragas and Raginis. All the poems in the Scripture, smaller ones or longer ones, follow a definite metrical system. Though the poets belonged to different parts of the country and different groups of society, they had a common religious ideology, therefore though they repeated the same thoughts in their poetical compositions, they presented images drawn from their own visible and intellectual spheres. The diversity of imagery derived from nature as well as indoor life, makes the poetry appealing and ever-fresh. Sometimes the image is created by the use of myth. The saint-poets and the Sikh Gurus have made use of mythology, not as an article of belief, but just to explain some practice or belief. The use of mythology by them is just illustrative of their background.

The contribution of the fifth Guru, Guru Arjan Dev, is the largest in the Sikh Scripture. After him, we have Guru Nanak Dev (the first Guru), Guru Amar Das (the third Guru), Guru Ram Das (the fourth Guru), Kabir (the saint of Uttar Pradesh), Farid (the Sufi saint of Punjab), Namdev (the saint of Maharashtra), Ravidas (the saint of Uttar Pradesh) etc. The contributors were all types of men: Jaidev was a Brahmin, Pipa was a king, Namdev was a calico-printer, Trilochan was a Vaish, Sadhna—a butcher, Dhanna—a farmer, Sain—a barber, Kabir—a weaver, Ravidas—a cobbler and the Sikh Gurus—Kshatriyas.

The people to whom the sacred lyrics of the Scripture were addressed or before whom they were sung, were mainly Hindus, whose heritage consisted of *Shruti* and *Smriti*. The four Vedas were their *Shruti*; each of them was divided into four parts viz., mantras, Brahmanas, Aranyakas and Upanishads. The *Smritis* were the Itihasas and Puranas. Itihasas (Epics) consisted of Ramayana and Mahabharata. The Puranas (eighteen Mahapuranas and eighteen Upapuranas) were mainly Vaishnavite, Shaivite and Shaktaites. These works were the basic sources of the Hindu traditions and store-houses of their myths. Mr. P. Thomas, the author of *Epics, Myths and Legends of India* has rightly remarked: "Hindu mythology is

more than mythology. It is a living religion. Throughout India can be seen idols of gods and goddesses worshipped at present as was done hundreds of years ago. Most of them are true to type and could have easily stepped out of one of the Puranas." He writes further, "The study of the Vedas was the exclusive privilege of the Brahmins. For the common folk, the Smritis were considered good enough. They learnt stanzas of them by heart or listened to recitations by priests. Even now Katha (story-telling) is a regular religious institution, and Brahmins learned in sacred lore can be seen reading passages from the Puranas or Epics to enraptured audiences and explaining to them the meaning of myths and legends. While the lower classes are generally ignorant of the teachings of the Vedas and the philosophic schools, practically every Hindu is conversant with the tales of Rama and Sita, of the doings of Hanuman, of the adventures of the Mahabharata heroes and of the various activities of Krishna. In spite of the efforts of the Arya Samajists, the Hindu revivalists, to bring the Vedas to the masses, the religion of the vast majority of Hindus still remains Puranic, that is mythological."

The Sikh Gurus and the radical saints arose from the common Hindu folk and were thus saturated with their tradition but they had a distinct message to convey to them, as staunch protagonists of the Bhakti Movement. They believed in only one God, who is both Transcendent and Immanent. Therefore they rejected all other gods and goddesses. Any being, who takes birth, passes away, when it completes its span of life. (Asa M. 5, p. 375). Why should that god or goddess be worshipped, who takes birth and passes away? (Var Gujri M. 3, p. 509). Since mythology explains and illustrates the nature and character of the gods or other powers, the attitude of the Sikh Scripture towards the gods or their legends becomes evident. It does not form part of the belief of the contributors of the Scriptures. The masses used various names for their gods, which were actually based on their exploits and feats or those of their incarnations. But the same Names were sanctified still further by appending them with Ultimate Reality, because it is He Only, under Whose Command every act was performed. When the Creator-God is brought into focus, He is in unison with Preceptor and True disciple. He is the Purity-incarnate, while

the gods, goddesses and other powers engulfed by maya are all impure. They are mere chessmen in the world's Play. The rituals performed to appease the gods have thus no worth in the eyes of the Gurus and saints.

The mythological references used in the hymns of the Sikh Scripture are used to substantiate a point. Through such references the point is fully illustrated and elucidated. Two instances are quoted below, one from the hymns of Guru Nanak Dev and the other from the hymns of the saint Namdev.

- I. Brahma became proud and did not know the Lord;
The calamity of the Vedas befell him and he repented;
He, by whom the Lord is remembered, his mind is soothed. —1
Such pride is bad in the world;
With whomsoever the Guru meets, his pride he removes. —2
The king Bali was proud of his wealth,
He offered many sacrifices, but was proud of money and material;
Without consulting the Guru, he went to the nether region;
Hari Chand gave alms and acquired renown,
Without the Guru, he did not obtain the end of the Impenetrable;
He himself leads astray and Himself gives wisdom. —3
The pride of the evil-minded and wicked Harnakhas was smote down by Narayana;
Mercy was bestowed on Prahlada and he was saved. —4
The foolish and thoughtless Ravana was led astray,
He was beheaded and Lanka was plundered;
The pride hath a fall without the love of the True Guru. —5
The thousand-armed Madhu, Keet and Mahikhasa (were killed);
Harnakhas was destroyed with nails;
Without the practice of devotion, the Daityas were destroyed. —6
Jarasandh and Kalajamun were killed,
Raktabij and Kalanemu were destroyed;
After destroying the Daityas, the saints were saved. —7
The True Guru himself contemplates on the Word;
By reason of duality, the Daityas were destroyed;

The disciples were saved by reason of devotion to the True One. —8

Duryodhana drooped low and lost the honour;
He did not know Ram, the Creator,
Whosoever inflicts pain on the saint, languishes in misery. —9

Janmeja did not know the Word of the Guru,
Deluded by errors how could he be happy?
He repented afterwards for being led astray a little bit. —10

The unparalleled Kansa, Kesi and Chandur,
Lost their honour by not going in search for Ram;
None protects without the Lord of the Universe. —11
Without the Guru, the pride cannot be eradicated,
By the instruction of the Guru, piety, patience and the Name of Hari are obtained;
Whosoever gets the Name, he sings the Praises of the Lord, saith Nanak. —12

(Gauri M. 1, pp. 224-25)

- II. Repeating the Name of Hari, all the delusions ended,
Remembrance of the Name of Hari is the best discipline,
By repeating His Name one adopts the caste and family of Hari,
That Hari is the staff of a blind person. —1
Salutations to Hari, Salutations to Hari,
There can be no agony of Yama by repeating His Name. —1
Hari took out the breath of Harnakhas;
He gave Ajamal a seat in the heaven.
Instructing the parrot, Ganika attained salvation;
That Hari is the pupil of my eye. —2
Putana attained salvation by repeating His Name,
She who was the child-killer and full of deceit.
(Draupadi) the daughter of Draupad attained salvation,
The wife of Gautama became stone and thus attained emancipation. —3
Who crushed Kesi and Kansa to death? Who gave new life to Kali?
Such is Hari, saith Nama (Namdev),
By the repetition of whose Name, fear and affliction vanish away. —4

(Gond Namdev, p. 874)

Namdev was a Vaishnava in his early life and living in an area of influence of Vaishnavism, applies the names of Rama and Krishna for God and relates their stories in order to explain His Greatness, it does not show that Namdev was a Vaishnava. The Gurus have also made use of several Vaishnavite Names of Vishnu for God. But whenever the Gurus and saints have talked about gods, goddesses and their incarnations as such they have exhibited them as created beings and performing their duties according to the Will of God. Guru Arjan Dev has conclusively said:

The Smritis, Vedas and Puranas, all such books cry out, that Everything is false without the Name of the Lord, all talk is futile.

(Subi M. 5, p. 761)

Thus the Sikh Scripture talks about the above-mentioned Hindu scriptures with regard to the Name of the Lord, while their myths are merely old stories.

Though the Muslims were a dominant force, when the Sikh Scripture was prepared, there is very little Muslim Mythology incorporated in its verses. Some references to Islamic concepts and beliefs are found in the verses of the Sikh Gurus, Kabir and the Sufi saint Sheikh Farid.

This work has been prepared at the request of some serious students of the Sikh Scripture, because in various hymns, they find some mythological references and they cannot proceed further unless they understand fully the import of such references. In order to explain each reference, it was thought necessary to give the source of the reference, examples of its use in *Guru Granth Sahib* along with the required episode or comment. I am confident that this work will serve the purpose of giving desired information. I hope it will be useful to both the ordinary readers and the scholars of the Sikh Scripture.

27-6-92

SURINDAR SINGH KOHLI

A - 11	G - 68	M - 116	S - 145	Y - 167
B - 27	H - 78	N - 122	T - 162	Z
C - 43	I - 85	O	U - 163	
D - 50	J - 87	P - 126	V - 165	
E	K - 94	Q	W	
F	L - 113	R - 139	X	

ADAM

Source : the Koran; the Bible

Reference in *Guru Granth Sahib* :

ਬਾਬਾ ਆਦਮ ਕਉ ਕਿਛੁ ਨਦਰਿ ਦਿਖਾਈ ॥
ਉਨਿ ਭੀ ਭਿਸਤਿ ਘਨੇਰੀ ਪਾਈ ॥

(ਭੈਰਵ ਕਬੀਰ, ਪੰ. ੧੧੬੧)

When God saw towards Adam with His unapproving eyes, how could he stay long in heaven then?

(Bhairo Kabir, p. 1161)

Comments : The reference about Adam in *Guru Granth Sahib* is a back-handed compliment. On the face of it, it can be translated thus : "When God showed his eyes to Adam, he enjoyed heaven greatly." In the first few chapters of the Bible, it is stated that after God had created the universe, he took some of the dust of the earth and created Adam, a man. He was kept in the Garden of Eden, where there were fruit trees, rivers and other things, which he could desire. But still Adam was a lone man. Therefore God created his wife Eve from one of his ribs. Both of them lived happily. They had been forbidden by God to eat the fruit of one of the trees. This tree was the Tree of knowledge of Good and Evil. The couple did not yet know the evil. One day the devil entered the Garden in the form of a snake and persuaded Eve to eat the fruit of the above-mentioned tree. Eve tasted some of it and gave some to Adam. Thus on the inducement of the devil, they broke the law of the Garden and no longer remained innocent. As a punishment, they were driven out of the Garden. They had disobeyed God and had brought evil into the world.

AD BHAVANI

Source : Puranas

Reference in *Guru Granth Sahib* :

ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ ॥
ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥

(ਗੋਬਿੰਦ ਨਾਮਦੇਵ, ਪੰ. ੮੭੪)

You are called Ad Bhavani, Where do you hide yourself when you have to grant salvation?

(Gond Namdev, p. 874)

Comments : The word *Ad* means 'from the beginning' and Bhavani is another name of Durga, the wife of Shiva. Thus *Ad Bhavani* may connote the Shakti of Shiva. The word *Ad* also gives the sense of 'the first' or 'the original'. *Ad Bhavani* may be differentiated from *Ad Shakti* or Primal Power.

AGASTYA

Source : Mahabharata, Ramayana, Uttara Ramayana, Bhagavata Purana, Devi Bhagavata Purana, Skandha Purana.

Reference in Guru Granth Sahib :

ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੇਨ ਲਛਮੀ ਕਲਪਤਰ,
ਸਿਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥਿ॥
ਕਰਮ ਕਰਿ ਖਾਤੁ ਮਫੀਟਸਿ ਰੀ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Though ambrosia, moon, elysian cow, Lakshmi, the miraculous tree, the sun's steed and the physician Dhanantar arose from the ocean, who is the Lord of the rivers, yet on account of its Karmas (actions), its saltishness does not end.

(Dhanasari Trilochan, p. 695)

Episode : In the above reference, the name of Agastya has not been given, but it is implied. Agastya was a great *rishi* (seer) of his time. When Indra killed Vritrasura, a demon, who was an enemy of gods, his allies, the Kalakeya demons hid themselves at the bottom of the ocean, from where they used to come to the earth and devour the Brahmins, ruthlessly killing them. They also caused much damage to the hermitages of Vasishtha and Cyavana. The Brahmins on earth were terribly afraid and prayed to the gods to protect them. The gods entreated Vishnu for the protection of Brahmins. Vishnu told them that unless the ocean was dried up and the Kalakeya demons were caught, nothing could be done and this task could only be performed by Agastya. Agastya could not refuse the request made by gods, therefore he miraculously drank the whole of the ocean, to the wonder of all the spectators. The gods caught hold of all the demons and killed them. But now another

problem arose for which the gods were told by Vishnu that the ocean would be filled again when Bhagirath, by his penance, would bring the Ganges on the earth.

There is another version of the above episode. In order to save the world from the wrath of the demons, the gods arranged a sacrificial feast (*Yajna*) to which the ocean was also invited, but he did not come because of his ego, therefore Agastya drank him. When the beings of the sea began to writhe in agony, because of the want of water, Agastya, made water and filled the ocean again. This is the reason of the saltishness of the water of ocean.

Comments : When the ocean was churned by the gods and demons jointly, fourteen precious gems (*Chaudh Ratan*) came out of it. They included the ambrosia, moon, elysian cow, Lakshmi, the miraculous tree, the sun's steed and the physician Dhanantar. But still the water of the ocean could not become sweet and remained saltish because of his past Karmas.

AGNI

Source : Vedic hymns addressed to Agni, the god of fire. Various references to Agni are found in Mahabharata and Devi Bhagavata.

References in Guru Granth Sahib :

ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ॥

(ਵਾਰ ਅਸਾ ਮ: ੧, ਪੰ. ੪੬੪)

Wonderful is the fire which works wonders.

(Var Asa M. 1, p. 464)

Agni is called *Baisantar Devta* (Var Asa M. 1, p. 473). Its other names are *Pavak* and *Tejas*. It is an evolute from Air (*Paun Devata*) and labours hard like him under the Fear of the Lord.

ਆਸਾਡੁ ਭਲਾ ਸੂਰਜੁ ਗਗਨਿ ਤਪੈ॥
ਧਰਤੀ ਦੁਖ ਸਹੈ ਸੋਖੈ ਅਗਨਿ ਭਪੈ॥

(ਬਾਰਹਮਾਹਾ ਤੁਖਾਰੀ ਮ: ੧, ਪੰ. ੧੧੦੮)

When the sun blazes in the sky, the earth is roasted and her sap is dried by the fire of the sun.

(Baramaha Tukhari M. 1, p. 1108)

ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ ਮਥਿ ਸੰਜਮਿ ਕਾਢਿ ਕਾਢੀਜੈ॥

(ਕਲਿਆਨ ਮ: ੪, ਪੰ. ੧੩੨੩)

The sun is the main source of heat (Agni) and light. The fire is latent in wood. Guru Ram Das says: "The fire is

locked in the wood; it is struck only by the person, who knows the method."

(Kalyan M. 4, p. 1323)

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦ, ਪੰ. ੯੨੧)

Just as the fire of the womb is within the body, the fire of *maya* is out (of the body).

(Ramkali M. 3, Anand, p. 921)

ਤ੍ਰਿਸਨਾ ਜਾਲੇ ਸੁਧਿ ਨ ਕਾਈ ॥

(ਮਾਝ ਮ: ੩, ਪੰ. ੧੨੦)

ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ ਅੰਤਰਿ..... ॥

(ਸੂਰੀ ਮ: ੮, ਪੰ. ੭੩੨)

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤਿਸਨਾ ਜਲਤੀ ਕਰੇ ਪੁਕਾਰ ॥

(ਸਲੋਕ ਮ: ੩, ਪੰ. ੧੪੧੬)

The desire is also a kind of fire, which can be extinguished by the Name of the Lord. There is also a mention of the fire of the forest (*Dawa Agan*), which destroys the plants and trees of the forest as well as the insects, birds and animals.

(pp. 120, 732, 1416)

ਈਧਨੁ ਅਧਿਕ ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਰੁ ਰੰਚਕ ਪਾਇ ॥

(ਸੋਰਠਿ ਮ: ੧, ਪੰ. ੬੩੭)

A little spark of fire is enough to burn down a huge stack of firewood.

(Sorath M. 1, p. 637)

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ..... ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ. ੧੩੮੦)

The fire is also a great purifier. It purifies the metal.

(Shalok Farid, p. 1380)

ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ ॥ ਜਲਤ ਰਹੈ..... ॥

(ਭੈਰਵੀ ਨਾਮਦੇਵ, ਪੰ. ੧੧੬੫)

The fire of hell is meant for the sinners. The abode of the sinner is in the fire.

(Bhairo Namdev, p. 1165)

ਬਲਦੀ ਜਲਿ ਨਿਵਰੇ ਕਿਰਪਾ ਤੇ ਆਪੇ ਜਲਨਿਧਿ ਪਾਇਦਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੩)

From water, heat (Agni) and electricity are produced.

(Maru M. 1, p. 1033)

Episode : There is no direct reference to any episode about Agni, the god of fire in *Guru Granth Sahib*.

Comments : We produce below a quotation regarding Agni, the god of fire, as given in *Epics, Myths and Legends*

of India (p. 28) by P. Thomas. It conveys the significance of this Vedic God:

"Agni is the lord, protector, king of men. He is the lord of the house, dwelling in every abode. He is guest in every home; he despises no man, he lives in every family. He is therefore considered as a mediator between gods and men, and as a witness of their actions; hence to the present day he is worshipped, and his blessing sought on all solemn occasions, as at marriage, death, etc. In these old hymns, Agni is spoken of as dwelling in the two pieces of wood, which being rubbed together produce fire, and it is noticed as a remarkable thing that a living being should spring out of dry (dead) wood. Strange to say, says the poet, the child as soon as he is born begins with unnatural voracity to consume his parents. Wonderful is his growth seeing that he is born of a mother who cannot nourish him; but he is nourished by the oblations of clarified butter which are poured into his mouth and which he consumes."

AHALYA

Source : Valmiki Ramayana, Katha Saritsagara

References in *Guru Granth Sahib* :

**ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੁਭਾਇਆ ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਰਾਇਆ ॥**

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੩-੪੪)

On seeing Ahalya, the wife of sage Gautama, Indra, the king of gods was fascinated. He repented in his mind, when he got a thousand marks of vulva on his body.

(Prabhati M. 1, pp. 1343-44)

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦੁ ਰੋਆਇਆ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

The god Indra wailed and wept, when he received a thousand marks of vulva on his body.

(Var Ramkali M. 3, Shalok M. 1, p. 953)

ਗਤਿਮ ਸਤੀ ਸਿਲਾ ਨਿਸਤਰੀ ॥

(ਗੋਂਡ ਨਾਮਦੇਵ, ਪੰ. ੮੭੪)

The wife of Gautama, who had been turned into a stone, was saved.

(Gond Namdev, p. 874)

Episode : Gautama, the sage, was the Guru of Indra, the king of gods. He had a very pretty wife named Ahalya. On seeing her enchanting beauty, Indra was highly fascinated. While the sage was out for taking a bath, Indra entered the hermitage in the guise of the sage and took bed with Ahalya. Indra was not left the place still, when the sage returned. Indra and Ahalya were both cursed by the sage. Indra had to lose his testicles and his body was tainted with a thousand marks of vulva on his body. Ahalya was to be turned into a stone. On her entreaties, the sage took pity on her and declared that she would take her original form, the moment Sri Rama touched her in Treta Yuga.

Comments : It is said in the Ramayana, that Sri Rama, while wandering in the forests of Dandaka, touched Ahalya with his feet and restored her to her former state.

AJA

Source : Mahabharata, Anushasana Parva.
Also Raghuvansha of Kalidasa.

Reference in Guru Granth Sahib :

ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

Aja wept, when he was made to eat the dung he gave in charity.

(Var Ramkali M. 3, Shalok M. 1, p. 953)

Episode : Aja was a king of the solar dynasty. He was the son of king Raghu, father of Dashratha and grandfather of Shri Rama. Once a hermit came to him and asked for charity. He was in his stable and inspecting the horses. At first he did not pay attention to the request of the hermit, but when reminded, he in his pride and anger gave some dung to the recluse, which was accepted and preserved by him. As the time passed, the dung increased in volume and size. On an hunting expedition, the king thought of testing the modesty of his wife, therefore, soaking his clothes in a deer's blood, he sent them to his queen, giving the impression, that he had passed away during the expedition. The queen full of extreme sorrow and anguish, became a 'Sati'. The King out of repentance

for his action, left his kingdom and resorted to the forest. There he went to the same hermit, whom he had given the horse's dung in charity. The hermit offered to him the dung from the preserved heap. The king felt highly ashamed and wept for his rudeness and arrogance.

Comments : Aja means unconquerable. It is one of the names of Brahma also. The above episode exhibits the punishment for the rude behaviour. One has to feel ashamed and penitent.

AJAMILA

Source : Bhagavata Purana

References in Guru Granth Sahib :

This name occurs singly and with others in several verses of the Sikh Scripture. Where it occurs singly, there is pointed reference to his life-incident, e.g.

ਅਜਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਪਿ ਆਈ ॥
ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥

(ਰਾਮਕਲੀ ਮ: ੯, ਪੰ. ੯੦੨)

At the time of his death, Ajamila grew conscious of Narayan (God); he attained in an instant that state, which the great Yogi desires to attain.

(Ramkali M. 9, p. 902)

ਅਜਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰੀਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ ਬੋਲਾਰੇ ॥
ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ ਭਾਇ ਭਾਵਨੀ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥

(ਨਟ ਮ: ੮, ਪੰ. ੯੮੧)

Ajamila exhibited his love for his son and shouted out his name Narayana. His faith pleased the mind of my Lord, who smote and drove out the myrmidons of Yama (Death).

(Nat M. 4, p. 981)

(Narayana was also the name of the son of Ajamila)

Episode : Ajamila was the son of a Brahmin. Once he was sent by his father to bring twigs from the jungle to make the sacrificial fire. There he was fascinated by the beauty of a Shudra woman, whom he married. He forsook the idea of returning home and lived with his Shudra wife, who bore several children. The name of his eldest son was Narayana. Ajamila became absorbed in all types of vices. When at the ripe age of eighty-seven, the messengers of Yama came, he was

frightened and shouted loudly the name of his eldest son Narayana. It is said that NARAYANA (God) appeared there and drove away the messengers of Yama. From that day, he relinquished all vices and became a true devotee of Lord-God. Because of his great penance, he attained salvation.

Comments : Through this episode, it is illustrated that even the highly vicious persons like Ajamila can attain salvation.

AJRAIL (AZRAIL)

Source : Muslim scripture, the Koran

References in Guru Granth Sahib :

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

(ਗਉੜੀ ਕੀ ਵਾਰ ਮ: ੪, ਸਲੋਕ ਮ: ੫, ਪੰ. ੩੧੫)

The angel Ajrail crushes the evil-doers in the crusher like the sesame seed.

(Gauri Ki Var M. 4, Shalok M. 5, p. 315)

ਅਜਰਾਈਲੁ ਯਾਹੁ ਬੰਦੇ ਜਿਸੁ ਤੇਰਾ ਆਧਾਰੁ॥

(ਤਿਲੋਗ ਮ: ੫, ਪੰ. ੭੨੪)

He, who is dependent on Thee, O Lord! Ajrail is the friend of that person.

(Tilang M. 5, p. 724)

ਤਲਬਾਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾਰਹੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥

(ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

The rebels will be called to account; the angel Ajrail will surround them for punishment.

(Ramkali Ki Var M. 3, Shalok M. 1, p. 953)

ਮਲਕਲ ਮਉਤ ਜਾ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ॥

ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨ੍ਹਿ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ. ੧੩੮੩)

When the Malik-ul-Maut (the angel of death) will come after breaking all the doors; those dear brothers will bind you and send you for burial....

(Shalok Farid, p. 1383)

Comments : Ajrail (Azrail), one of the archangels, is the angel of death. He is called Malik-ul-Maut in Persian. He becomes the guest of everyone on the fixed day and time. He punishes the evil-doers and is a friend of the virtuous, and devotees of the Lord.

AKRURA

Source : Bhagavata Purana

Reference in Guru Granth Sahib :

ਉਧਉ ਅਕੂਰੁ ਤਿਲੋਚਨੁ ਨਾਮਾ ਕਲਿ ਕਬੀਰ ਕਿਲਵਿਖ ਹਰਿਆ॥
ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ॥

(ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰ. ੧੩੯੩)

Oodho, Akrura (of the Dwapara age) and Trilochan, Namdev and Kabir (of Iron age) got their sins effaced by remembering the Name of the Lord and the same undeceivable Name, which ferries the saints across the world-ocean, came into the mind of Guru Amar Das.

(Swayye Mable Teeje Ke, p. 1393)

Episode : Akrura was an uncle of Sri Krishna and also his faithful ally and well-wisher. When Kansa planned to kill Krishna and Balabhadra, he conducted a festival. Akrura was sent by Kansa to bring the two brothers for the festival. He understood the plot and informed Krishna about it. He also advised Krishna to kill Kansa. Akrura fought against Jarasandha on the side of Krishna. He became famous as a commander of Yadava army. On another occasion, he was sent by Krishna, Balabhadra and Oodho to get tidings about Kunti and the Pandavas from Hastinapur.

Comments : Being a great devotee of the Lord, he achieved salvation.

ALLURING DAMSELS OF HEAVEN (APSARAS)

Source : Puranas (Vishnu and Agni), Valmiki Ramayana, Balakanda

Reference in Guru Granth Sahib :

ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ॥
ਸੁਰਗੀ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ ਜਾਉ॥
ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰ. ੧੪੨)

If the clothes be of heat and cold and the food be of the wind, the alluring women of heaven be there everywhere.

OR

The alluring women of heaven may all go away. Still I may Praise Thee, O Lord! and the eagerness of my utterance may not diminish.

(Var Majh, M. 1, p. 142)

Comments : The reference to the alluring women of heaven

is, in fact, a reference to the *Apsaras*, who are said to reside in the heaven of Indra. They rose from the milk-ocean at the time of its churning. They are celestial beings in resplendent forms. None of the gods could wed them because they did not undergo purification. Therefore, they became women of easy virtue and wives of Gandharvas. They are also presented as a reward to heroes fallen in battle. Some of the important Apsaras are Menaka, Rambha and Thilothama, who are sent by Indra to shake the virtue of penitent sages.

AMARAPURI (AMARAVATI)

Source : *Devi Bhagavata Purana for Amaravati*

Reference in *Guru Granth Sahib* :

ਅਕਥ ਕਥਾ ਅਮਰਾਪੁਰੀ ਜਿਸੁ ਦੇਇ ਸੁ ਪਾਵੈ ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੩੯੮)

In the Sikh Scripture, instead of *Amaravati*, the word *Amarapuri* has been used.

"Ineffable is the discourse of *Amarapuri* (the immortal city). He also attains unto it, whom the Lord blesses."

(*Swayye Mable Chauti Ke*, p. 1398)

Comments : Amaravati is the city of Indra, the king of the gods. In *Devi Bhagavata* its location has been described as follows : "The world of Brahma extends over 10,000 yojanas on the Mahameru mountain. There are eight cities, each of which measures 2500 square yojanas in extent. In the centre of Mahameru is Brahma's city called Manovati and to the east of Manovati is Indra's city Amaravati. Other cities belong to Agni, Nirrti, Varuna, Vayu, Kubera and Shiva."

Amaravati conveys the idea of an eternal city, but according to the *Adi Granth* all the gods and goddesses will ultimately pass away, therefore the concept of 'Eternal City' with regard to Indra cannot hold good. The concept of Amarapuri with regard to the Lord-God, who is Immortal and Eternal, propounded by the Sikh Gurus and the Radical Saints in the sense of 'An Eternal City' is virtually justifiable. Other names of such a city mentioned in the Sikh Scripture are 'Abichal Nagar' (Everlasting City) p. 785 and 'Begumpura' (The City of Bliss) p. 345.

AMBARIKA (ABARIKA) AMRIKA (AMBARISHA)

Source : *Bhagavata Purana*

References in *Guru Granth Sahib* :

ਅੰਬਰੀਕ ਕਉ ਦੀਓ ਅਭੈ ਪਦੁ.....॥

(ਮਾਰੂ ਨਾਮਦੇਵ, ਪੰ. ੧੧੦੫)

AMARIKA (AMBARISHA) was granted the state of Fearlessness...
(*Maru Namdev*, p. 1105)

ਅੰਬਰੀਕੁ ਜਯਦੇਵ ਤ੍ਰਿਲੋਚਨੁ ਨਾਮਾ ਅਵਤੁ ਕਬੀਰੁ ਭਟੈ ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੫)

Ambarika (Ambarisha) etc.....

(*Swayye Mable Chauti Ke*, p. 1405)

Episode : Ambarisha was a king of Ayodhya. He was twenty-eighth in descent from Ikshwaku. He was the son of king Mandhata. It is said about him that he was very regular in observing the Ikadashi fast. Once when he was busy in such observance, the sage Durvasa came. He had to be served with meal. Seeing the king thus engaged, the sage went to the stream to take a bath. The king waited for the sage, but he did not turn up. The king, therefore, broke his fast. When the sage reached, he came to know that before his arrival the king had broken the fast. He was in great rage and cursed the devout king. It is said that the rage of the sage created a demoness, who ran to kill the king. The king then prayed to the Lord to save him from the wrath of the sage. The Lord sent his discus to protect the king. On seeing the Lord's discus, the sage ran for his safety in all the three worlds but no god could protect him. Ultimately, he went to the Lord, who advised him to go to the saintly king which he did and was thus saved.

ANGARAI (ANGIRAS)

Source : *Mahabharata*

Reference in *Guru Granth Sahib* :

ਦੁਰਬਾ ਪਤੁਰਉ ਅੰਗਰੈ ਗੁਰ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

Durbasa, the king Puru and the sage Angarai (Angiras) sang the Praises of Guru Nanak Dev.

(*Swayye Mable Pable Ke*, p. 1390)

Comments : The sage Angiras is said to be the author of many hymns of Rig Veda. He was one of the Sapt-rishis and one of the ten Prajapatis. It is also said that he was the father of Agni. He also agreed to become the first son of Agni. In one of the accounts it is stated that he was the son of Brahma and was born from his mind.

ANN DEVATA

(Personification of corn or foodgrain as god)

Reference in Guru Granth Sahib :

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥

(ਵਾਰ ਅਸਾ ਮਹਲਾ ੧, ਪੰ. ੪੭੩)

Corn-god, water-god, fire-god, salt and ghee was put the fifth.

(Var Asa M. 1, p. 473)

See : Pani Devata.

ANSA AVATAR

(The incarnation created for a limited purpose)

Source : Epics and Puranas

References in Guru Granth Sahib :

ਅੰਸਾ ਅਉਤਾਰੁ ਉਪਾਇਓਨੁ ਭਾਉ ਦੂਜਾ ਕੀਆ ॥

ਜਿਉ ਰਾਜੇ ਰਾਜੁ ਕਮਾਵਦੇ ਦੁਖ ਸੁਖ ਭਿੜੀਆ ॥

(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰ. ੫੧੬)

The Lord created the incarnations containing some portions of a god's power, who was thus absorbed in duality. They were like ruling kings engrossed in worldly affairs.

(Var Gufri M. 3, p. 516)

ਅਨਿਕ ਪੁਰਖ ਅੰਸਾ ਅਵਤਾਰ ॥

(ਸਾਰੰਗ ਮ: ੫, ਪੰ. ੧੨੩੬)

Several Purushas are Ansa Avatars, Who are standing at Thy Court, O Lord!

(Sarang M. 5, p. 1236)

Comments : The *Ansa Avatars* are the incarnations, who are created mainly for one purpose i.e. the killing of a tyrant for the sake of spreading righteousness. The *Ansa Avatar* may not be misunderstood for *Hansa Avatar*, an incarnation of Vishnu in Satyuga (or Kritayuga), who instructed Sanat Kumara, the son of Brahma in order to dispel his ego, because even Brahma could not satisfy his son.

ARJUNA

Source : Mahabharata

References in Guru Granth Sahib :

ਜਾਂ ਚੈ ਘਰਿ ਨਿਕਟ ਵਰਤੀ ਅਰਜਨੁ ਪੂ ਪ੍ਰਹਲਾਦੁ ਅੰਬਰੀਕੁ
ਨਾਰਦੁ ਨੇਜੈ ਸਿਧ ਬੁਧ ਗਣ ਗੰਧਰਬ ਬਾਨਵੈ ਹੇਲਾ ॥

(ਮਲਾਰ ਨਾਮਦੇਵ, ਪੰ. ੧੨੯੨)

In whose house, there are Arjuna, an aide-de-camp, Dhru, Prahlada, Ambrika, Narada, Nejai, Siddhas, Buddhas alongwith ninety-two sporting Ganas and Gandharvas.

(Malar Namdev, p. 1292)

Comments : Arjuna was the son of Kunti by god Indra. He was highly skilled in the use of bow, which he learnt under the great teacher Dronacharya. Out of the five Pandava brothers, he was the third. During the great war of Mahabharata, Krishna acted as his charioteer. He was very close to Krishna, who addressed him his celestial song (Bhagavad Gita). He was called Partha.

See : Partha.

ARUNA

Source : Mahabharata, Adi Parva

Reference in Guru Granth Sahib :

ਬਿਸੁ ਕਾ ਦੀਪਕੁ ਸੁਆਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ
ਪੰਖੀ ਰਾਇ ਗਰੁੜ ਤਾ ਚੇ ਬਾਧਵਾ ॥
ਕਰਮ ਕਰਿ ਅਰੁਣੁ ਪਿੰਗੁਲਾ ਰੀ ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Arun, the charioteer of the lamp of the world (i.e. the sun) and brother of Garuda, the king of the birds became a cripple on account of his past actions.

(Dhanasari Trilochan, p. 695)

Episode : Aruna was the son of Kashyapa (Brahma's son) by his wife Vinata. Kashyapa had two wives : Vinata and Kadru. Having been pleased by their services, he granted them boons. Kadru was to be blessed with one thousand *naga* (serpent) sons and Vinata with two powerful sons. Kadru laid one thousand eggs and Vinata two. After five hundred years, Kadru had one thousand sons. Vinata's eggs were not mature as yet, but she became so much impatient that she broke open one of her eggs and a half-developed child, Aruna,

came out. After another five hundred years, the other egg of Vinata, which became fully developed, hatched itself and her second son Garuda was born. On his pre-mature birth, Aruna cursed his mother to live as slave of Kadru till the birth of her second son. After pronouncing the curse, Aruna rose to the sky and on the advice of Brahma, became the charioteer of sun-god, so that by standing before the god, the intensity of his heat may be reduced.

It is said that Aruna broke the legs of some birds in one of his previous births, therefore in pursuance of the law of Karma, he became a cripple as the brother of Garuda.

Comments : One cannot escape the punishment of previous actions.

ASWAMEDHA

Source : Epics and Puranas

References in *Guru Granth Sahib* :

ਅਸੁਮੇਧ ਜਗਨੇ ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ ॥ ਪ੍ਰਾਗ ਇਸਨਾਨੇ ॥
ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ ॥.....

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੩)

Performance of horse-sacrifice, donating gold against one's own weight, having a bath at Prayag, they are not equal to the merit of remembering the Name and singing the Praises of the Lord.

(Gond Namdev, p. 873)

ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ
ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੁਜੈ ॥

(ਰਾਮਕਲੀ ਨਾਮਦੇਉ, ਪੰ. ੮੭੩)

Performing horse-sacrifice and donating gold secretly in fruit, they do not equal the merit of the Name of the Lord.

(Ramkali Namdev, p. 973)

Comments : Any king, who performed this sacrifice was considered a conqueror and a king of kings. In this sacrifice, a horse of a particular colour was consecrated by the performance of certain rites; it was then let loose to wander at will for a specified period. The horse was followed by the representative of the king and his army. If the horse returned triumphantly, the king was declared the greatest monarch, but if the horse failed

in its mission, the king performing the sacrifice was ridiculed. One who succeeded in the performance of such a sacrifice for a hundred times, enabled the king to overthrow the throne of Indra and become the monarch of the universe and also gods.

AVATAR (Incarnation)

Source : Epics, Puranas

References in *Guru Granth Sahib* :

ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ ॥ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤੁ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੪)

The *Avatars* do not know the limits of God; the Supreme Ishvara, the Transcendental Lord is Infinite.

(Ramkali M. 5, p. 894)

ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ ॥

(ਭੈਰਵੀ ਮ: ੫, ਪੰ. ੧੧੫੬)

There are millions of incarnating Vishnus.

(Bhairo M. 5, p. 1156)

ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੭)

Under God's Will ten *Avatars* were created.

(Maru M. 1, p. 1037)

ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ॥

(ਆਸਾ ਮ: ੩, ਪੰ. ੪੨੩)

The exploits of the kings created in various ages were sung as the feats of *Avatars*.

(Asa M. 3, p. 423)

Comments : The word *Avatar* ordinarily connotes birth, but in Hindu mythology, it means the descent of a deity from heaven. There is mention of *Avatars* of Vishnu even in the Vedas. The anecdotes in the Epics and Puranas mainly turn upon the doctrine of incarnation. Twenty-two incarnations of Vishnu have been mentioned in the Bhagavata Purana. The god Shiva has also some incarnations. Ten incarnations of Vishnu are prominently described in Hindu Literature. The popular incarnations of Vishnu are Rama and Krishna. They were kings in their ages, therefore *Guru Granth Sahib* specifically states that these kings of different periods were raised to the status of *Avatars*.

AVATARS OF VISHNU

(Incarnations of Vishnu)

Source : Epics and Puranas

References in *Guru Granth Sahib* :

ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ ॥

(ਭੋਗਉ ਮ: ੫, ਪੰ. ੧੧੫੬)

There are millions of incarnating Vishnus.

(Bhairo M. 5, p. 1156)

ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੭)

Under the Will of the Lord, ten incarnations (of Vishnu) were created.

(Maru M. 1, p. 1037)

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਪਾ ਕਿਤੁ ਲਗ ਤਰੈ ਸੰਸਾਰਾ ॥

(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ. ੫੫੯)

Krishan (It connotes Vishnu here) is always busy in incarnating himself; whom should then the world follow?

(Wadhans M. 3, p. 559)

Comments : The number of Avatars of Vishnu have not always remained the same. In *Mahabharata*, the following ten, in order have been mentioned :

1. The Hansa (Swan)
2. Kachh or Kurma (Tortoise)
3. Machh or Matsya (Fish)
4. Varaha (Boar)
5. Narsingh (Man-Lion)
6. Vamana (Dwarf)
7. Parashurama
8. Rama
9. Satvata, and
10. Kalki

In *Bhagavata Purana*, twenty-two have been described, including Prithu, Dhanwantari and Kapila. In the *Dasam Granth*, the Sikh Scripture, there is mention of twenty-four incarnations; but generally ten are mentioned : Four of Satyuga (or Krityayuga) viz. Matsya (Fish), Kurma (Tortoise), Varaha (Boar) and Narsingh (Man-lion); Three of Treta Yuga viz. Vamana (Dwarf), Parashurama and Rama; One of Dwapara Yuga i.e. Krishna and Two of Kaliyuga viz. Buddha and the forthcoming Kalki.

Guru Granth Sahib rejects the worship of gods and their incarnations, because they are all the created beings and also prone to death. It lays emphasis on the worship of the Transcendental Brahman (Nirguna), Who is Immortal and Infinite.

BABHIKHAN (VIBHISHANA)

Source : Ramayana

References in *Guru Granth Sahib* :

ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ ॥

ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ. ੯੪੨)

(The Gurmukh) Rama killed the egoist Ravana, the knowledge given by the Guru was like the secrets told by Vibhishana.

(Ramkali M. 1, Siddh Goshta, p. 942)

.....ਰਾਜੁ ਭਭੀਖਨ ਅਧਿਕ ਕਰਿਓ ॥

(ਮਾਰੂ ਨਾਮਦੇਵ, ਪੰ. ੧੧੦੫)

The Lord bestowed kingship on Babbhikhan (Vibhishana) for a long time.

(Maru Namdev, p. 1105)

Episode : Vibhishana was the younger brother of the demon-king Ravana of Lanka. He was a righteous person and was against any act of unrighteousness. It was he who opposed the unrighteous act of Ravana in carrying off Sita by force. When Hanuman was taken in the presence of Ravana and claimed to be the ambassador of Rama; and also asked him to undo the wrong done by him in order to save himself from the vengeance of Rama; Ravana, in great fury ordered him to be put to death. At that time Vibhishana reminded his brother that as ambassador, the life of Hanuman was sacred. On another occasion, when Vibhishana advised Ravana about the restoration of Sita, the demon-king, in great ire, kicked him. In great disgust he left Lanka and sided with Rama. When the war ended with the slaying of Ravana, Rama installed Vibhishana as the king of Lanka.

See : Ravana.

BADDHIKA

Source : Puranas, Mahabharata

Reference in Guru Granth Sahib :

ਬਾਲਮੀਕੁ ਸੁਪਚਾਰੋ ਤਰਿਓ ਬਧਿਕ ਤਰੇ ਬਿਚਾਰੇ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੯੯੯)

The Chandala Valmiki and the poor hunter (Baddhika) attained salvation.

(Maru M. 5, p. 999)

Comments : The actual name of the hunter (Baddhika) is mentioned as Jara (which means allegorically old age). He mistook the foot of Krishna as part of a deer, who was lying down in the forest of Prabhas Kshetra. His arrow killed Krishna. When he came to know, what he had done unwittingly, he requested for mercy and forgiveness. It is said that Krishna forgave him and sent him to heaven.

See : Krishna.

BAIKUNTHA (VAIKUNTHA)

Source : Puranas, Mahabharata

References in Guru Granth Sahib :

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਉਹਾ॥
ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾ॥
ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾ॥
ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾ॥
ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠੁ ਕੀ ਆਸ॥
ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ॥
ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ॥
ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਦੁਆਰਾ॥
ਕਹਿ ਕਮੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ॥
ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੇ ਆਹਿ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ. ੧੧੬੧)

Everyone talks of going there, but I do not know the situation of *Baikuntha*. They do not know their own secrets, they only mention *Baikuntha* in their talk. As long as the mind hopes to go to *Baikuntha*, till that time, it cannot abide at the Feet of the Lord. I do not know the temple of *Baikuntha*, its moat, citadel and the plaster. Except this what can we say, says Kabir, that only the *Sadh Sangat* (congregation) is the *Baikuntha*.

(Bhairo Kabir, p. 1161)

ਅਠਸਠਿ ਤੀਰਥ ਜਹ ਸਾਧ ਪਗ ਧਰਹਿ॥

ਤਹ ਬੈਕੁੰਠੁ ਜਹ ਨਾਮੁ ਉਚਰਹਿ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੦)

Wherever the saint puts his feet, there are sixty-eight pilgrim-stations; there is *Baikuntha* and the Name of the Lord is uttered there.

(Ramkali M. 5, p. 890)

ਮੁਕਤਿ ਬੈਕੁੰਠੁ ਸਾਧ ਕੀ ਸੰਗਤਿ

ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ॥

(ਧਨਾਸਰੀ ਮ: ੫, ਪੰ. ੬੮੨)

The salvation and *Baikuntha* are there in *Sadh Sangat*, the man of God abides in the Abode of the Lord.

(Dhanasari M. 5, p. 682)

Comments : *Baikuntha* (*Vaikuntha*) is the heaven of Vishnu, said to be situated on Mount Meru. In *Mahabharata* it is stated that *Vaikuntha* is entirely made of gold. Its circumference is eighty thousand miles. All the buildings are made of jewels. Vishnu is seated on white lotuses and Lakshmi sits on his right hand. The fragrance from her body spreads to eight hundred miles.

The references given above state clearly that for a man of God, the *Vaikuntha* is only *Sadh Sangat* or holy congregation, where the Name of the Lord is repeated and the Praises of the Lord are sung.

BALABHADRA (BALARAMA)

Source : Puranas and Mahabharata

Reference in Guru Granth Sahib :

ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ॥

ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰੁ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ॥

(ਗਉੜੀ ਗੁਆਰੇਰੀ ਮ: ੮, ਪੰ. ੧੬੫)

Hari Himself likes the service of the Guru, Krishna and Balabhadra meditate at the feet of the Guru.

(Gauri Guareri M. 4, p. 165)

Comments : Balabhadra is another name of Balarama, the elder brother or Krishna. He is known as the incarnation of the white hair of Brahma. In *Mahabharata* it is stated that Vishnu took two hairs, the white one and the black one. They became Balarama and Krishna, the sons of Devaki. Thus Balarama was of white complexion and Krishna of black. It is said that Balarama was transferred

from Devaki to Rohini, therefore he is considered the half-brother of Krishna. He was brought up by Nanda. He is often regarded as the eighth Avatar of Vishnu. Some consider him as the incarnation of Sheshanaga. He was a man of great strength and exhibited his might in several exploits alongwith his brother Krishna. He diverted the course of river Yamuna and killed the demons named Dhenuka, Pralamba and Dwivida. He taught both Duryodhana and Bhima the use of mace. He was married to Revati and had two sons : Nisatha and Ulmuka. When Arjuna stole away his sister Subhadra, with the connivance of Krishna, Balarama pursued him, but the reconciliation was brought up by the intervention of Krishna.

See : Das Avatars (Krishna).

BALI

Source : Puranas and Mahabharata

References in Guru Granth Sahib :

ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ ॥
ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ ॥
ਬਿਨੁ ਗੁਰ ਪੁਛੇ ਜਾਇ ਪਇਆਰੀ ॥

(ਗੁਰੂਗੀਤ ਮ: ੧, ਪੰ. ੨੨੪)

The (demon) king Bali was inflated with ego because of his wealth. With great pride, he performed *Yajnas* (sacrificial feasts). Without getting the advice of the Guru, he was sent to the nether-world.

(Gauri M. 1, p. 224)

ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ ॥
ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਨੈ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੪)

(Vishnu as) Vamana had asked for only two and a half steps of earth (from Bali) ostentatiously. If Bali had comprehended Vishnu's form, why should he have been deceived and thrust into the nether-world?

(Prabbati M. 1, p. 1344)

Episode : Bali, the demon king was the son of Virochana, grandson of Prahlada and great grandson of Hiranyakashipu. He was a good and virtuous king and through his devotion and austerities, he became very powerful. He humiliated the gods and defeated Indra, who went to Vishnu for help. Vishnu assumed the form

of a dwarf (Vamana) and asked Bali for a boon of two and a half steps. When the boon was granted, Vishnu enlarged himself to such a big size that in two strides, he stepped over the heaven and earth. Because of Bali's kindness, Vishnu with his next step thrust him into the nether-regions and made him the king of Patala. The legend generally mentions three steps instead of two and a half steps. The germ of the legend or three steps is found in the Rig Veda. It is said that Shukra, the priest and preceptor of Bali asked him to deal cautiously with the dwarf, but because of his kind nature, the demon king granted the boon to the dwarf (the Vishnu incarnation).

See : Das Avatars (Vamana Incarnation).

BALMIKA (VALMIKI)

Source : Ramayana

Reference in Guru Granth Sahib :

ਬਾਲਮੀਕੁ ਸੁਪਚਾਰੈ ਤਰਿਓ..... ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੯੯੯)

Balmika, the low-caste person (Chandala) attained emancipation.....

(Maru M. 5, p. 999)

Comments : The sage Valmiki was the author of Ramayana. His place of residence was Chitra-kuta, a hill in the district of Banda in Bundelkund. When Sita was about to become a mother, she was left near the hermitage of Valmiki by Lakshmana. The sage kept her under the charge of his wife and female servants. Sita's two sons, Lava and Kusha, were then born in the hermitage of the saint. The young ones were brought up and given all the required education with the greatest care. The sage is said to have taught his poem to them. Thus the sage himself is one of the characters of Ramayana.

BARANA (VARUNA)

Source : Vedas and Puranas

Reference in Guru Granth Sahib :

ਅਨਿਕ ਬਰਨ..... ॥

(ਸਾਰਗ ਮ: ੫, ਪੰ. ੧੨੩੬)

There are many Baranas.....

(Sarang M. 5, p. 1236)

Comments : He is the god of ocean and sovereign of waters. He carries a noose called Naga-Pasa for binding offenders. His favourite resort is Pushpa-giri (flower-mountain) and his city is Vasudha-nagara. He is one of the oldest of the Vedic deities.

BASAKA (VASUKI)

Source : Mahabharata

References in Guru Granth Sahib :

ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ. ੧੧੬੩)

Millions of Vasukis (Basaks) form Thy bed, O Lord!

(Bhairo Kabir, p. 1163)

ਜਾਂ ਚੈ ਘਰਿ.....ਸਹਸ੍ਰ ਫਨੀ ਬਾਸਕੁ ਸੇਜ ਵਾਲੁਆ॥

(ਮਲਾਰ ਨਾਮਦੇਵ, ਪੰ. ੧੨੯੨)

In whose house, Basak (Vasuki) of one thousand hoods spreads itself like a bed....

(Malar Namdev, p. 1292)

ਪਿਤ੍ਰੁ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤਾ ਪਰਵਾਣੁ॥

ਜਿਨਿ ਬਾਸਕੁ ਨੇੜੈ ਘਤਿਆ ਕਰਿ ਨੇਹੀ ਤਾਣੁ॥

ਜਿਨਿ ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ਕਰਿ ਮੇਰੁ ਮਧਾਣੁ॥

ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕੀਤੋਨੁ ਚਾਨਾਣੁ॥

(ਵਾਰ ਰਾਮਕਲੀ ਸਤਾ ਬਲਵੰਡ, ਪੰ. ੯੬੮)

Like father and grandfather, the grandson has the Lord's approval making the foundation of spiritual power, he made the rope of Vasuki and churned the ocean with the churning stick of Meru. He churned out fourteen gems and enlightened the world.

(Var Ramkali Satta Balwand, p. 968)

Comments : Vasuki (Basak Nag) was the king of the Nagas (serpents) of the nether-regions (Patala). He was used as a rope, around the mountain Mandara, when the gods and demons churned the milk-ocean. He is often identified with the Shesha Naga of a thousand hoods and on whose coils, Vishnu reposes. The Sikh Gurus and the radical saints do not give any importance to gods and deities. Their Lord-God has created millions of such gods and deities. In the third reference given above, the myth of Vasuki and the churning of milk-ocean has been mentioned figuratively.

See : Shesha Naga.

BASISTA (VASISHTHA)

Source : Ramayana, Puranas, Mahabharata

Reference in Guru Granth Sahib :

ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ॥

(ਵਡਹੰਸ ਕੀ ਵਾਰ ਮ: ੪, ਪੰ. ੫੯੧)

The enlightened sage (Gurmukh) Basista, delivered the sermon about God (Hari).

(Wadhans Ki Var M. 4, p. 591)

Comments : Vasishttha is one of the most famous Indian sages. He was the author of several hymns of Rig Veda. In one of the hymns of the Rig Veda, he is called the son of Mitra and Varuna, born from the mind of Urvashi. He was the preceptor of the king Dasaratha and on many occasions gave instructions to Rama, which are contained in YOGA VASISHTHA. It is said that he had the wish-fulfilling cow Nandini with him and Vishwamitra wanted to possess it, therefore there was a great animosity between the two sages. Vishwamitra was a Kshatri and Vasishttha was a Brahmin. In order to possess Nandini, Vishwamitra wanted to become a Brahm-rishi like Vasishttha, but his royal pride stood in his way. In great ego, he even killed the sons of Vasishttha. But ultimately when he became modest and humble, Vasishttha assisted him and he became a Brahm-rishi. According to Manu, Vasishttha was one of the seven great rishis and also one of the ten prajapatis.

BAWANA (VAMANA INCARNATION)

Source : Puranas

References in Guru Granth Sahib :

ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ॥

ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਨੈ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੪)

Vishnu, who had assumed the form of Bawana (Vamana-dwarf), asked for two and a half steps of earth under some pretext, if (the demon king) Bali had recognised Him, why could he has been deceived for going to the nether-regions (Patala)?

(Prabbati M. 1, p. 1344)

ਬਾਵਨ ਰੂਪ ਕੀਆ ਤੁਧੁ ਕਰਤੇ.....॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੨)

O Lord! Thou has created the form of Bawana.....

(Maru M. 5, p. 1082)

Comments: Through his great penances, the good and virtuous demon king Bali had defeated Indra and subjugated the three worlds. The gods appealed to Vishnu for protection, who assumed the form of a dwarf (Vamana). He asked for two and a half steps of the earth from the king, but enlarged himself to such an enormous size that only with two steps, he covered all the three worlds. Out of the reverence for the king for his kindness and for the devotion of his grandfather Prahlada, Vishnu left Patala for him.

See: Das Avatars (dwarf incarnation) and Bali.

BEEETHALA (VITHUL)

Source: Popular legend

References in Guru Granth Sabib:

ਏਥੇ ਬੀਠਲੁ ਉਥੇ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ॥
ਬਾਨ ਬਨੰਤਰਿ ਨਾਮਾ ਪੁਣਵੈ ਪੁਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ॥

(ਅਸਾ ਨਾਮਦੇਉ, ਪੰ. ੪੮੫)

Beethala is here and Beethala is there; the whole world is not without Beethala; within all the places, says Nama, O Beethala, Thou art filling all the space.

(Asa Namdev, p. 485)

ਮਿਲੁ ਮੇਰੇ ਬੀਠਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ॥

(ਸ੍ਰੀ ਰਾਗੁ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੯੨)

O my Beethala, meet me, wrap Thy arms around me.

(Sri Raga Trilochan, p. 92)

Episode: A Brahmin named Pundalik was going on a pilgrimage from Deccan to Benares with his wife and aged parents. He adopted a very insolent behaviour towards his parents. In the way, in the town of Pandharpur, he was the guest of a Brahmin, who was a model of filial piety. In the morning when he woke up in his host's house, he saw three richly ornamented ladies doing menial work in the house. He was surprised and asked about their identity, but they called him a Chandala and did not like to disclose their identity. On his insistence, they told him that they

were three river goddesses (Ganga, Yamuna and Sarasvati) and they served in the Brahmin's house because of his ideal behaviour towards his parents. This incident was an eye-opener for Pundalik. He gave up the idea of going further on the pilgrimage and for the rest of his life, he behaved in an exemplary manner towards his parents. Because of this devotion, Vishnu was highly pleased and inspired Pundalik with a portion of his own divinity. This deified saint was renamed Vithal or Vithoba. In folk-language, the word Vithal became corrupted to Beethala. Nowadays, there is a splendid temple in Pandharpur dedicated to Vithal. The radical saints and Sikh Gurus used the word Vithal (Beethal) for God Himself.

BENARES (BANARASA, VARANASI)

Source: Puranas, Mahabharata

References in Guru Granth Sabib:

.....ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਰਾ॥
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗਾ॥

(ਅਸਾ ਕਬੀਰ, ਪੰ. ੪੭੬)

.....They have rosaries around their necks and glittering jugs in their hands—they cannot be called the saints of Hari, they are the Thugs of Benares (Varanasi).

(Asa Kabir, pp. 476)

ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੩)

He lives on the bank of Asi rivulet in Benares (Varanasi).

(Gond Namdev, p. 873)

Comments: It is the sacred city of the Hindus, being a great religious centre. It is also called Kashi. After killing Kansa and restoring the throne of Mathura to Ugarsen, Krishna came to Kashi for higher education, because this city had been famous for higher religious education. There is an old belief that whosoever dies here, goes to heaven. Keeping in view this belief many people used to pass their last days of life here. Kabir, in his hymns, has rejected this belief. Some people used to get their heads sawed at Kashi for obtaining salvation. (Sorath M. 5, p. 642).

See also KASHI.

BHAGIRATHA

Source : Mahabharata, Bhagavata Purana

Reference in Guru Granth Sahib :

ਜਾਹਰਨਵੀ ਤਪੇ ਭਾਗੀਰਥ ਆਣੀ..... ॥

(ਮਲਾਰ ਮ: ੪, ਪੰ. ੧੨੬੩)

Jaharnavi (Ganges) was brought by Bhagiratha.

(Malar M. 4, p. 1263)

Episode : He was the son of king Dilipa, and a descendant of king Sagara. The horse of the Aswamedha Yajna of king Sagara had been led astray by Indra to the nether-regions (Patala) at the place of meditation of the sage Kapila. Sixty thousand sons of the king, who went in search of the horse were reduced to ashes by an angry glance of the sage because his meditation had been disturbed. Anshuman, the grandson of Sagara came to know of the fate of his elders and asked the sage for forgiveness. But water was needed for the last rites. The sage said that his elders could be brought back to life, if the sacred waters of the celestial Ganges could be made to flow over their ashes. Neither Anshuman nor Dilipa could do the needful in the matter. The task was ultimately accomplished by Bhagiratha, the son of Dilipa. He propitiated both Brahma and Shiva and brought the Ganges to the earth. Thence he conducted the waters of Patala, where the ashes of the sixty thousand sons of Sagara were watered and restored them back to life. They were purified by the sacred waters of all their sins and then ascended to heaven.

See : Ganga and Jaharnavi.

BHAIRAU (BHAIRAVA)

Source : Puranas

Reference in Guru Granth Sahib :

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥

ਖਰ ਬਾਹਨੁ ਉਹੁ ਛਾਹੁ ਉਡਾਵੈ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੮)

He runs towards Bhairau, Bhuta and Sitala and gets as ass rolling in dust to ride upon.

(Gond Namdev, p. 874)

Comments : Bhairau or Bhairava is another name of Shiva

in its terrible aspect. The wife of Shiva in this terrible aspect is called Bhairavi. Bhairava is an inferior manifestation of some portion of Shiva. He has the head of a dog. There are eight Bhairavas named Asitanga (black-limbed), Sanhara (destruction), Ruru (a dog), Kala (black), Krodha (anger), Tamra-chuda (red-crested), Chandra-chuda (moon-crested) and Maha (great). All these forms are indicative of something frightening.

BHAVANI

Source : Puranas

Reference in Guru Granth Sahib :

ਤੂੰ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ ॥

ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੮)

You are called Bhavani, who was from the very beginning. Where did you go at the time of granting salvation?

(Gond Namdev, p. 874)

Comments : Bhavani is another name for Parbati and Mahamaya. She is also called Durga and Uma.

See : Ad Bhavani, Parbati, Durga, Uma.

BHISTA (BAHISHTA)

Source : The Semitic Scriptures

References in Guru Granth Sahib :

ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥.....

ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. ੪੮੦)

He holds fasts, offers prayers and recites Kalimah, in this way *Bhista* (Bahishta) or heaven cannot be achieved.... Having comprehended himself, if one tries to know others, then he can become a resident of *Bhista*....

(Asa Kabir, p. 480)

ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੁਝਿਆ ਤਿਸ ਕਾ ਮਰਮੁ ਨ ਜਾਨਿਆ ॥

ਕਹਿ ਕਬੀਰ ਭਿਸਤਿ ਤੇ ਚੁਕਾ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥

(ਪ੍ਰਭਾਤੀ ਕਬੀਰ, ਪੰ. ੧੩੫੦)

You are impure and are not conscious about the Pure Lord, you have not known His secret. Kabir says you have thus missed *Bhista* and your mind is in consonance with Dojaka (Dozakha—hell).

(Prabhati Kabir, p. 1350)

Comments : *Bhista* or *Babishta* is the heaven (Jannat) of Muslims as described in the Koran. This paradise is a place that gives pleasure through each of the senses. Its inhabitants shall have fruit which they consider the best and also the flesh of the fowl that they desire. The faithful meets the young beautiful damsels there, who are known as *houris*. In *Guru Granth Sahib*, we find their mention on page 1084. According to the Sikh Scripture, that person can only be a resident of *Babishta*, who comprehends his Pir's or Guru's discipline. (Maru M. 5, p. 1084).

See : Houris.

BINDRABANA (VRINDAVANA)

Source : Puranas, Mahabharata

References in *Guru Granth Sahib* :

ਬਿੰਦ੍ਰਾਬਨ ਮਨ ਹਰਨ ਮਨੋਹਰ ਕ੍ਰਿਸ਼ਨ ਚਰਾਵਤ ਗਾਊ ਰੇ ॥

(ਗਉੜੀ ਕਬੀਰ, ਪੰ. ੨੩੮)

The alluring and bewitching Krishna grazes his cows in Vrindavana.

(Gauri Kabir, p. 338)

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ. ੪੭੦)

Krishna brought *Parijata* (wish-fulfilling tree) from heaven for his Gopi and was engaged in love in Vrindavana.

(Var Asa M. 1, p. 470)

Comments : Vrindavana is a *vana* (forest) in the district of Mathura, where Krishna passed his youth among the cowherds. He is, therefore, called Gopala. His frolics with the Gopis at Vrindavana are very famous. He used to graze cows there alongwith other cowherds.

BRAHMA

Source : Puranas

References in *Guru Granth Sahib* :

ਬ੍ਰਹਮ ਕਮਲ ਪੁਤ੍ਰ..... ॥

(ਕਾਨੜਾ ਮ: ੪, ਪੰ. ੧੩੦੯)

Brahma born in the navel lotus of Vishnu was called the son of Lotus.

(Kanra M. 4, p. 1309)

ਬ੍ਰਹਮੇ ਬੇਦ ਬਾਣੀ ਪਰਗਾਸੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ॥

(ਵਡਹੰਸ ਮ: ੩, ਪੰ. ੫੫੯)

Brahma manifested the hymns of the Veda but extended the attachment of maya.

(Wadhans M. 3, p. 559)

ਬ੍ਰਹਮੇ ਮੁਖਿ ਮਾਇਆ ਹੈ ਤ੍ਰੈ ਗੁਣ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੮)

Only the maya of three modes came out from the mouth of Brahma.

(Maru M. 1, p. 1038)

ਬ੍ਰਹਮੇ ਵਡਾ ਕਹਾਇ ਅੰਤੁ ਨ ਪਾਇਆ ॥

(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ. ੧੨੭੯)

Brahma was called great god, but could not know the Limits of Lord-God.

(Var Malar M. 1, p. 1279)

ਬ੍ਰਹਮੇ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥

ਬੇਦ ਕੀ ਬਿਪਤਿ ਪਤੀ ਪਛੁਤਾਨਿਆ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

Brahma did not realise that he was puffed up with ego. When he was in trouble because of (the theft of) Vedas, he repented.

(Gauri M. 1, p. 224)

ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ ॥

ਤਿਸ ਤੇ ਉਪਜੇ ਦੇਵ ਮੋਹ ਪਿਆਸਾ ॥

ਤ੍ਰੈ ਗੁਣ ਭਰਮੇ ਨਾਹੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥

(ਗਉੜੀ ਮ: ੩, ਪੰ. ੨੩੦)

The recitation of Vedas originated from Brahma, from whom, the gods of attachment and desire sprang forth. They strayed in three modes and could not find their real abode.

(Gauri M. 3, p. 230)

ਬ੍ਰਹਮਾ ਗੁਣ ਉਚਰੈ ਜਿਨਿ ਹੁਕਮਿ ਸਭ ਸ੍ਰਿਸਟਿ ਸਵਾਰੀਅ ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

Brahma, who created all the world, under God's Will, also sings the Praises of Guru Nanak.

(Suwayye Mable Pable Ke, p. 1390)

ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੇ ਘਰਿ ਆਇਆ ॥

ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੭)

Firstly, Brahma came into the house of death. He could not know the end of the Lotus of God (in which he was born).....

(Gauri M. 1, p. 227)

ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ॥

(ਭੈਰਉ ਮ: ੫, ਪੰ. ੧੧੫੬)

Millions of Brahmas have been assigned the task of creating the world.

(Bhairu M. 5, p. 1156)

Episode : Brahma, one of the gods of Hindu Triad, is said to have been born of a lotus that sprang from the navel of Vishnu. He has four heads. Originally he had five heads, one of which was cut off by Shiva. Brahma was bewitched by the beauty of his own daughter Savitri (she is also called Sarasvati and Gayatri), who in order to escape from his amorous glances sprang into the sky. There and then a fifth head of Brahma appeared. For this malicious act of Brahma, Shiva cut off his fifth head. The vehicle of Brahma is a goose. Each of the four Vedas are said to have sprung up from one of his heads. His heaven, called Brahm-puri, is eight hundred miles by four hundred and forty miles high. It is said to contain all the excellences of other heavens. All the beings created on earth are found there. The Supreme Being has assigned the work of creation of the world to Brahma. Once he became very egoistic. He wanted to know the end of the navel, in which he was born, but he could not do so even in thirty-six ages. The two demons, Madhu and Kaitabha stole the Vedas and hid them at the bottom of the ocean. Vishnu rescued them by assuming the form of the Horse-headed incarnation (Hayagriva). Ultimately Brahma will die after completing his span of life. His heaven will also come to an end. (Gauri M. 5, p. 237).

See : Brahmadika, Madhukeet.

BRAHMADIKA

(Brahma etc.) or The Hindu Triad

Source : Puranas

References in Guru Granth Sahib :

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਚਾਹੈ॥

ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ॥

(ਗਉੜੀ ਬੈਰਾਗਣਿ ਮ: ੫, ਪੰ. ੨੦੩)

Brahma etc. and Sanaka etc. want to meet the Lord and also the Yogis, celibates and adepts.

(Gauri Bairagan M. 5, p. 203)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਵੀਚਾਰੀ॥

ਤ੍ਰੈ ਗੁਣ ਬਧਕ ਮੁਕਤਿ ਨਿਰਾਰੀ॥

(ਮਾਰੂ ਮ: ੩, ਪੰ. ੧੦੮੯)

Brahma, Vishnu and Shiva contemplate about the Lord, but they are bound by three modes and are far from salvation.

(Maru M. 3, p. 1049)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰਿਆ॥

(ਵਾਰ ਮਾਰੂ ਡਬਣੇ ਮ: ੫, ਪੰ. ੧੦੯੮)

Brahma, Vishnu and Shiva have extended the three modes.

(Var Maru Dabne M. 5, p. 1094)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ॥

(ਸੂਹੀ ਮ: ੮, ਪੰ. ੭੩੫)

Brahma, Vishnu and Shiva are diseased by the maya of three modes and work in ego.

(Subi M. 4, p. 735)

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਮੁਰਤਿ ਤ੍ਰਿਗੁਣਿ ਭਰਮਿ ਭੁਲਾਈ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੬੦੯)

The Triad of Brahma, Vishnu and Shiva is lost in the illusion of three modes.

(Ramkali M. 3, p. 909)

Comments : The three gods Brahma, Vishnu and Shiva represent the modes of *Rajas*, *Sattva* and *Tamas* respectively. These three modes together constitute maya, hence they cannot see God, their Creator. Guru Nanak Dev says in *Japuji* : "The Maya became conceived (by the Lord) and the three approved disciples manifested. The one was the creator, the other preserver (distributor) and the third one held court. They work according to the Will of the Lord and are Commanded by him. They look towards Him, but they cannot behold him; this is highly wonderful."

BUDDHA

Source : Puranas

Reference in Guru Granth Sahib :

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ.....॥

(ਜਪੁ, ਪੰ. ੭)

There are many Siddhas, Buddhas and Nathas....

(Japu, p. 7)

Comments : The word *Buddha* seems to have been used for Gautama Buddha, the founder of Buddhism.

Mythologically, he was accepted in Hinduism as the ninth incarnation of Vishnu. His great success as a religious teacher seems to have induced the Brahmin savants to adopt him as their own. As Vishnu's ninth incarnation he encouraged the wicked people to hate Vedas, reject the caste as well as the gods in order to hasten them to their destruction.

See : Das Avatars (Buddha).

BYASA (VYASA)

Source : Vedas, Epics and Puranas

References in Guru Granth Sahib :

ਗੁਣ ਗਾਵੈ ਮੁਨਿ ਬ੍ਰਾਹਮਣ ਬੇਦ ਬ੍ਰਾਹਮਣ ਬੀਚਾਰਿਅ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

The sage Byasa sings the Praises (of Guru Nanak Dev). He reflected on the Vedic Grammar.

(Swayye Mahle Pable Ke, p. 1390)

ਨਾਰਦ ਬਚਨ ਬਿਆਸੁ ਕਹਤ ਹੈ ਸੁਕ ਕਉ ਪੁਛਹੁ ਜਾਈ॥

(ਮਾਰੂ ਕਬੀਰ, ਪੰ. ੧੧੦੩)

Byasa narrates the sayings of Narada, ask Suka about it.

(Maru Kabir, p. 1103)

ਬ੍ਰਹਮ ਕਮਲ ਪੁਤ੍ਰ ਮੀਨ ਬਿਆਸਾ ਤਪੁ ਤਾਪਨ ਪੁਜ ਕਰਾਵੈਗੋ॥

(ਕਾਨੜਾ ਮ: ੪, ਪੰ. ੧੩੦੯)

Brahma, the son of Lotus (who sprang from the navel-lotus of Vishnu) and Byasa, the son of fish (fisher-woman Satyavati) performed austerities and became adorable.

(Kanra M. 4, p. 1309)

Comments : Vyasa was a great Brahmin sage. He was the son of the sage Parasara and Matsyodari (called Machhodari). His mother was born of a fish, who had swallowed the semen of some sage. Parasara after his sexual contact with Machhodari named her as Yojana Gandhari (one whose body-fragrance spreads upto one Yojana i.e. about four miles). Yojana Gandhari was later on married to king Shantanu, the father of Bhishma Pitamaha and was named Satyavati. As mistress of Parasara, Yojana Gandhari gave birth to Vyasa and as queen Satyavati she gave birth to two sons (both of them died young and childless). Their widows namely Ambika and Ambalika through niyoga with Vyasa gave birth to the blind Dhritarashtra and Pandu. (See the entries Gangeva Pitama and Vidur).

Vyasa performed great austerities in a forest and was also the father of the great sage Suka. He was a great author and compiler and is known as Veda Vyasa. He is said to be the compiler of *Mahabharata*, the founder of Vedanta philosophy and the editor of the Puranas. In his works, he talks about the dynasties of the ancient kings and has recorded the sayings of many famous sages including Narada. His other name is Krishna Dwaipayana.

CHANDA, CHANDRAMA (CHANDRA, SOMA)

Source : Puranas

References in Guru Granth Sahib :

ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ॥

ਭੁਲ ਜਨ ਮਧੇ ਮਿਲੈ ਸਾਰਗ ਪਾਨ ਰੇ॥

ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

(Chandra) abides in the forehead of Shiva and bathes in the Ganges; though in his dynasty (Lunar) came Krishna, the incarnation of Vishnu (who has a bow in his hand), but still the blemish due to his past action (of acting as an accomplice of Indra in the seduction of Ahalya and abduction of Tara, the wife of Brahaspati) in not effaced.

(Dhanasari Trilochan, p. 695)

ਭੈ ਵਿਚਿ ਸੁਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ॥

ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ. ੪੬੪)

The sun and moon (Chanda) work under the Fear of the Lord; they traverse millions of miles and there is no end to their movement.

(Var Asa M. 1, p. 464)

Comments : In the Puranas, the moon is generally called Chanda or Soma. He came out from the milk-ocean, as a jewel when it was churned by gods and demons. Shiva took the moon as it emerged from the ocean. It is also written that Chandra was the son of Surya. It is also said that he was the son of Atri. The Lunar dynasty of kings begins from him. Chandra married the daughters of Daksha, the fourth of whom Rohini, was his favourite one. For this partiality the other daughters complained to their father. Daksha argued with him and on his insistence cursed him with a consumption that continued

for fifteen days and at the end of which he repented. Daksha, then, restored him to health in fifteen days. That explains the fluctuations in the appearance of the moon. He acted as the accomplice of Indra in the seduction of Ahalya and received a permanent blemish on his face. Chandra is also famous for the criminal passion of Tara, the wife of god Brahaspati and abducted her. For this sinful act, Varuna, his father (Because Varuna is the god of ocean and Chandra was born from the ocean) felt greatly ashamed, but his sister Lakshmi wanted to restore the honour of his dishonoured brother. She asked Parvati to influence her husband god Shiva for this. On her appeal, in order to exalt Chandra, Shiva wore him on his forehead.

See : Shiva and Indra.

CHANDRA-HASA

Source : Mahabharata

Reference in Guru Granth Sahib :

ਜਿਉ ਜਨ ਚੰਦ੍ਰਹਾਸ ਦੁਖਿਆ ਪ੍ਰਿਸਟਬੁਧੀ ਅਪੁਨਾ ਘਰੁ ਲੁਕੀ ਜਾਰੇ ॥
(ਨਟ ਮ: ੪, ਪੰ. ੯੮੨)

As for Chandrahasa, Dhrishta Buddhi was in great anguish. He himself caused to burn (destroy) his own house.
(Nat M. 4, p. 982)

Comments : He was prince of a Southern State. His father was killed in battle and his mother became *Sati* on the funeral pyre of her husband. He had to pass through several adverse circumstances. He was a man of devotion and faith. Dhrishta Buddhi, who ruled over his state, wanted to kill him, but after a variety of adventures he came to the throne again.

See : Dhrishta Buddhi.

CHANDRAVALI

Source : Puranas

Reference in Guru Granth Sahib :

ਚੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ਹ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥
ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੋਗੁ ਕੀਆ ॥
(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ. ੪੭੦)

In the period of Yajur Veda, the Gopi named Chandravali was

enticed by Kanha (Krishna) of the Jadava race, who brought *Parijata* (the wish-fulfilling tree) for her (from heaven) and passed his days in Vrindavana in merriment and enjoyment.

(Var Asa M. 1, p. 470)

Comments : It was at the desire of his wife Satyabhama that Krishna carried off the Parijata tree from heaven. It is probable that Satyabhama and Chandravali may be the names of the same personality, but they can be different also, if the Gopi enticed by Krishna may be Chandravali and Satyabhama may be another Gopi, for whom the Parijata was brought from heaven.

See : Parijata.

CHANDURA (CHANURA)

Source : Vishnu Purana

References in Guru Granth Sahib :

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੁਰੁ ਨ ਕੋਈ ॥ ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ ॥
(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੫)

Kansa, Kesi and Chandur were not equalled by anyone. They did not comprehend the Lord, therefore they were dishonoured.
(Gauri M. 1, p. 225)

ਕਰਿ ਬਾਲਕ ਰੂਪ ਉਪਾਇਦਾ ਪਿਆਰਾ ਚੰਡੁਰੁ ਕੰਸੁ ਕੇਸੁ ਮਾਰਾਹਾ ॥
(ਸੋਰਠਿ ਮ: ੪, ਪੰ. ੬੦੬)

The Beloved Lord creates a child-like Krishna and through him kills Chandura, Kansa and Kesi.
(Sorath M. 4, p. 606)

Episode : He was a wrestler in the service of Kansa. He was killed by Krishna after a very severe contest. He was whirled round a hundred times and then dashed on the ground. His body was smashed into a hundred fragments.

CHAUDAHA RATAN (CHATURDASA RATNAM)

Source : Epics

References in Guru Granth Sahib :

ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇਤ੍ਰੁ ਬਾਸਕੁ ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥
ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾਗਉਣੁ ਚਿਲਕਿਓਨੁ ॥

(ਵਾਰ ਸਤਾ ਬਲਵੰਡ, ਪੰ. ੯੬੭)

(Guru Angad Dev) making the churning-staff of the mountain and the rope of serpent Basak (Vasuki) churned the Guru's Word. He took out *Chaudaha Ratan* (fourteen

precious things) of virtues and enlightened the world of transmigration.

(Var of Satta Bahwand, p. 967)

ਜਿਨਿ ਬਾਸਕੁ ਨੇੜੇ ਘਤਿਆ ਕਰਿ ਨੇਹੀ ਤਾਣੁ ॥
ਜਿਨਿ ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ਕਰਿ ਮੇਰੁ ਮਧਾਣੁ ॥
ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕੀਤੇਨੁ ਚਾਨਾਣੁ ॥

(ਵਾਰ ਸਤਾ ਬਲਵੰਡ, ਪੰ. ੯੬੮)

(Guru Amar Das) made his spiritual strength the rope of the serpent Basak (Vasuki), which churned the ocean with the churning-staff of the mountain and enlightened the world by taking out *Chaudaha Ratan* of virtues.

(Var of Satta Bahwand, p. 968)

Episode : Once the sage Durvasa, having been presented with a garland of flowers by the monarchs of the earth, decided to present it to Indra, the king of gods. The god received it with great humility. When the sage left, the god gave it to one of his elephants, who was playing with it, when the sage came back and happened to see it. In a great rage, he cursed Indra and the gods in his dominion to lose their energy and become as weak as the human beings. At that time, Bali the king of Asuras had waged a war against the gods, who had lost strength on account of the curse of Durvasa. Indra and other gods went to Brahma and Shiva for help, but they showed their helplessness. Then the god Vishnu was approached, who told them that only a drink of *Amrita* (ambrosia) could only restore the original strength. This could only be done by churning the milk-ocean and for this purpose a truce with Asuras (demons) was necessary. Then the truce was declared. Mandara, the mountain was uprooted with the combined strength of gods and Asuras. After that Vasuki (Basak), the king of serpents was caught from the nether regions. He was twisted like a rope around the Mandara. At the insistence of the Asuras, the gods took the tail-end, while the demons manned the head-end. The Asuras were weakened by the poisonous breath of Vasuki. As the churning progressed, there began to appear one by one on the surface of the ocean *Chaturdasa Ratnam*, the fourteen precious things, which were as follows :

1. Moon (It was taken by Shiva).

2. Parijata tree (It was taken by Indra).
3. Airavata, the elephant (It was taken by Indra).
4. Surabhi or Kamadhenu, the cow (It was given to seven rishis).
5. Varuni, the goddess of wine, with a bowl of wine, called *Sura* (It was drunk by gods).
6. The Apsaras or nymphs, who were to live with the Gandharvas.
7. The white horse Uchchaisravas (It was originally given to Bali, from whom it was taken by Indra after his defeat in the battle that followed the drinking of *Amrita* (ambrosia)).
8. The goddess Lakshmi (seated on a full-blown lotus and holding a water-lily in her hand)—Vishnu took her as his consort. She, the goddess of prosperity is also called *Sri*.
9. A Conchshell, taken by god Vishnu.
10. A Mace, taken by god Vishnu.
11. A Jewel, called Kausthabha, taken by god Vishnu.
12. Dhanwantari, the author of the Ayurvedic system of medicine.
13. Bowl of *Amrita* (ambrosia) carried by Dhanwantari.
14. A cup of poison.

There was a scuffle between the gods and Asuras over the bowl of *Amrita*. The Asuras succeeded in seizing the bowl, but they began to quarrel among themselves as to who should be first to receive the nectar of immortality. Vishnu, in order to help the gods transformed himself into a most beautiful maid Mohini and enticed the Asuras. She told both gods and Asuras that both of them had worked hard for the attainment of *Amrita*, therefore they deserved equal share. Two separate rows were formed and at first the gods were served. When the last god had received the nectar, Mohini disappeared with the empty bowl. After that there was a terrible uproar and a fierce battle between the gods and Asuras. Since the gods had regained their strength, they defeated the Asuras and put them to flight.

When the ambrosia was being served, one of the Asuras had disguised himself as a god and drank the nectar. This fraud was detected by the gods Surya (sun) and Chandra (moon), who were sitting on either side of the demon. They pointed it out to Vishnu, who immediately

cut him into two with his discus. Since the demon had partaken the nectar, both the portions remained animate. The upper portion is called Rahu and the other one Ketu. It is said that Rahu is the staunch enemy of the sun and moon and the eclipses occur, when he tries to devour them.

As regards the cup of poison, it was drunk by the god Shiva. Because of this poison, his throat is dark-blue; the poison was held up in his throat. Moreover, the poisonous snakes on his body represent this poison.

Comments : In *Guru Granth Sahib*, the bards Satta and Balwand had figuratively used this episode in order to exhibit the spiritual might of the Guru and his word.

CHITRA GUPTA

Source : Puranas

References in *Guru Granth Sahib* :

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ॥
ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੩੯੩)

Chitra and Gupta write all the account of good and bad actions, but they do not look towards the devotees of the Lord.

(Asa M. 5, p. 393)

ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਦੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ॥
ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾਰੁ ਧੂਖੁ ਮਿਟਾਇਆ॥
ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ ਕਾਰਗੁਫਾਰਿਆ ਜਮਦੁਤਾ ਕਛੂ ਨ ਚਲੀ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੫, ਪੰ. ੭੯)

Meditating at the door of the Unknowable and Incomprehensible Lord, one attained the Permanent Seat, where there is neither birth nor death nor transmigration, where the illusion and suffering ceases, where the script of Chitrugupta is torn and the messengers of Yama do not have any power.

(Sri Raga M. 5, p. 79)

ਏਏ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ॥
ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥

(ਸੋਰਠਿ ਮ: ੫, ਪੰ. ੬੧੬)

Closing the door and behind many curtains, one commits sin with the wife of another person, when Chitrugupta asks for the account, then who will shield you?

(Sorath M. 5, p. 616)

Comments : Chitrugupta is the scribe or registrar of Yama.

When the messengers of Yama take the dead person to the abode of Yama, they are confronted with Chitrugupta, by whom their good and bad actions are recorded. Yama calls upon him to read the accounts of their deeds. When the account is read out, a balance is struck. If the balance happens to go against any person, he is taken to hell, where he is tortured by the supervisors. The devotees of the Lord are not harassed. Some believe that Chitrugupta is only one person who keeps an account of both good and bad actions. But there are others who think that Chitra and Gupta are two persons. One records only good actions and the other records only bad deeds.

See : Yama.

COSMIC EGG (HIRANYAGARBHA)

Source : Rig Veda

Reference in *Guru Granth Sahib* :

ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋੜਿ॥
ਅੰਡਜ ਫੋੜਿ ਜੋੜਿ ਵਿਛੋੜਿ॥
ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ॥
ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ॥
ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ॥
ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ॥

(ਬਿਲਾਵਲੁ ਮ: ੧, ਬਿਰੀ, ਪੰ. ੮੩੯)

The True Lord created the world with his own hands. He broke the Cosmic Egg into two parts. He united the ends of both the parts, and separated them from each other from the middle. (The middle portion became the space). In this way he made the earth and the sky as places for living. He created day and night and also fear and love. He Who has created, Perceives His creation, there is no other Creator.

(Bilawal M. 1, Tibiti, p. 839)

Comments : The above reference is a pointer to the Cosmic Egg or Hiranyagarbha, which is a name for Brahma, because he is said to have been born from the Golden Egg. Guru Nanak Dev has rejected the myth given in the 121st hymn of the tenth book of Rig Veda, wherein it is stated that Brahma, the Lord of all beings upholds heaven and earth, and gives life and breath. According to this hymn, Brahma is the god of all gods and all the gods obey his commands. Guru Nanak Dev does

not consider this Great god as Brahma, but only the Transcendental and Immanent Brahman.

DAHSIRA

Source : Ramayana

Reference in Guru Granth Sahib :

ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ.....॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮ: ੧, ਪੰ. ੧੪੧੨)

Sita was (forcibly) taken away by Dahsira (Ravana).

(Shalok Varan Te Vadbik, M. 1, p. 1412)

Comments : The word *Dahsira* means 'of ten heads' and it is an epithet used for Ravana, the king of Sri Lanka. In Ramayana he is described as having ten heads, twenty arms and copper-coloured eyes.

See : Ravana.

DAROPADI (DRAUPADI)

Source : Mahabharata

References in Guru Granth Sahib :

ਸਿਮਰਨ ਦ੍ਰੋਪਦ ਸੁਤ ਉਧਰੀ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

By remembering (the Lord), Draupadi, the daughter of king Draupad was redeemed.

(Gond Namdev, p. 874)

ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦ੍ਰੋਪਤੀ ਅੰਬਰ ਲੇਤ ਉਬਾਰੀਅਲੇ॥

(ਮਾਲੀ ਗਉੜਾ ਨਾਮਦੇਵ, ਪੰ. ੬੮੮)

In the court of Duhsasana, Draupadi was saved (by the Lord), when her clothes were being taken off.

(Mali Gaura Namdev, p. 988)

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ॥

ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ॥

(ਮਾਰੂ ਮ: ੯, ਪੰ. ੧੦੦੮)

Panchali (the daughter of the king of Panchal i.e. Draupadi) thought of the Lord in the royal court; the Merciful Lord removed her suffering and enhanced His own Honour.

(Maru M. 9, p. 1008)

Comments : Draupadi (also called Draupad-Suta and Panchali) was the daughter of Drupada, the king of Panchal. In her *swayyamvara*, Arjuna, one of the five Pandavas became the selected bridegroom. But when the five brothers reached home with Draupadi, they told their

mother of the great acquisition, she told them to share the same. Thus Draupadi became the common wife of all the five Pandavas. In the gambling match with Kauravas, Yudhishtira lost everything, his kingdom, his brothers, himself and their wife Draupadi. Thus Draupadi became a slave. She was called by Duryodhana to come and sweep the room. When she refused, she was dragged by Duhsasana, the younger brother of Duryodhana by her hair. Duryodhana invited her to sit on his thigh. Moreover, her garments were ordered to be taken off. The Pandavas could not come to her help. In this state of predicament, she remembered Lord Krishna, who restored her garments as fast as they were torn. She vowed that her hair would remain dishevelled till she was not avenged by her husbands. After the twelve years of exile by the Pandavas, they had to remain incognito for another year. During this period, Jayadratha, the king of Sindhu, took away Draupadi forcefully. Bhima and Arjuna followed him and suitably punished him. Within this thirteenth year, Kichaka, the commander-in-chief of Virata annoyed her by his importunities and insults. Bhima killed Kichaka and saved Draupadi. She had five sons, one by each husband. On the last night of the great war all these five sons were killed by Aswatthaman mistaking them to be the five Pandavas. Arjuna avenged this act of Aswatthaman by taking from him the celebrated jewel, which he wore as an amulet. When the Pandavas retired from the world and went on their journey towards the Himalayas and Indra's heaven, she accompanied them but she was the first to fall on the journey.

See : Duryodhana and Krishna.

DAS AVATARS

(Ten incarnations of Vishnu)

Source : Epics and Puranas

References in Guru Granth Sahib :

ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੭)

Under the God's Will ten incarnations were created.

(Maru M. 1, p. 1037)

ਸ਼ੁਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੮)

Ten incarnations were created out of *Shunya*.

(Manu M. 1, p. 1038)

ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ...॥

(ਸੂਰੀ ਮ: ੫, ਪੰ. ੭੪੭)

The ten incarnations led kingly lives...

(Subi M. 5, P. 747)

Episodes :

The incarnations of the Satyuga : Machh, Kachh, Varaha and Narsingh.

MACHH (MATSYA) AVATAR (fish incarnation) : According to Puranas, Vishnu appeared before Manu in the form of a fish and predicted the impending deluge and in this way saved him from universal cataclysm. The incarnation propelled Manu's ship across the waters to the Himalayas.

KACHH (KURAMA) AVATAR (tortoise incarnation) : Vishnu assumed the form of a tortoise, which served as a resting place for the mountain Mandara. This mountain was used as a churning staff by the gods and demons for the attainment of ambrosia.

VARAHA AVATAR (boar incarnation) : In the beginning there was water all around, through which the earth was formed. Vishnu assumed the form of a boar and raised up this earth. He then created the whole world. According to another version, the demon king Hiranyaksha propitiated Brahma by penances and received a boon that he would not be hurt by god, man or beast, but through an oversight he forgot to include the form of a boar in the list of beings. In his pride, he even dragged the earth to the nether-regions under the waters. Vishnu assumed the form of a boar and saved the earth from the clutches of the tyrant king.

NARSINGH AVATAR (man-lion incarnation) : Hiranyakashipu, the brother of the demon-king Hiranyaksha, also propitiated Brahma like his brother and got the boon that he would not be killed by a god, man or beast. He could neither die during the day nor during the night, neither inside nor outside his home. In his pride, he prohibited all forms of worship in his kingdom. He had a son named Prahlada, who was a staunch devotee

of Vishnu. The tyrant-king declared himself as all powerful. He used all types of tortures upon his son, but could not make him give up his devotion for Vishnu. One day when Prahlada was chanting the Praises of the glory of Vishnu, the demon questioned his son as to where his Deity was at that time. "He is everywhere," answered Prahlada. The demon pointing out towards one of the pillars nearby, asked : "Is He there in this pillar?" "Yes," said Prahlada. Then, in great fury, the demon kicked the pillar, saying, "I must kill Him then." Suddenly there sprang forth Narsingh, the man-lion, out of the pillar and tore Hiranyakashipu to pieces. It was evening, neither day nor night; the tyrant was killed on the doorway, neither inside nor outside his home. The Chastiser of the demon was a man-lion, neither god nor man nor beast.

The incarnations of Treta Yuga : Vamana (dwarf), Parashurama and Ramchandra.

VAMANA AVATAR (the dwarf incarnation) : The demon-king Bali, who was a grandson of Prahlada was ambitious and wanted to extend his dominions. For this purpose, he began to perform a great sacrifice. Indra, the king of gods feared such a sacrifice, because it was intended to drive him away from his kingdom. Bali was successful in his errand. The gods were thus vanquished. They propitiated Vishnu by penances and prayers and he took birth as the son of Brahaspati as a deformed dwarf. When he grew up, he went to Bali and begged alms from him. Bali was famous for his generosity and he told the dwarf that he could have anything he wanted. The dwarf asked for three paces of land. With his miraculous powers, he grew to an immense size and measured the three worlds with only two paces. There was no land for the third pace. Bali was accused of not fulfilling his promise, therefore he was sent to the nether-regions. It is said that Bali, in great humility, asked the god to place his third step on his head. For his righteousness, he was then rewarded by Vishnu and given the kingdom of Patala (nether-regions). He was also given a boon to become Indra in the reign of the eighth Manu.

PARASHURAMA (the sixth incarnation) : He is also called

the Rama of the Axe. He belonged to the first struggle between the Brahmins and the Kshatriyas. He was the son of a Muni called Jamadagni. His mother Renuka was a lady of Kshatriya caste. According to the custom, the children followed the caste of their mother, therefore Parashurama was a Kshatriya by birth, though he espoused the cause of Brahmins and later on himself became a Muni.

One day, the mother of Parashurama went to take a bath in the river, where she saw a handsome amorous pair sporting within the water. She took pleasure in voluptuous thoughts and in her mind desired the company of the handsome man. Her Brahmin husband beheld her polluted mind and in great anger ordered his sons to kill the mother. It was only Parashurama, who obeyed his father and received the boon of invincibility.

Jamadagni had the celestial cow Surabhi in his hermitage. The king Kartavirya coveted the divine cow and took it away by force, when Jamadagni and his sons were absent from the hermitage. When Parashurama came to know of this deed of the king, he pursued him, killed him in battle and brought back the cow. The sons of the deceased king, in order to avenge the death of their father, attacked the hermitage and slew the pious sage. Parashurama was not at his home at that time. When he returned and came to know of the fate of his father, he swore that he would extirpate the whole Kshatriya race. It is said that in his twenty-one campaigns he cleared the earth of all the Kshatriyas and the Kshatriyas who exist at present are the sons of Brahmins, born of Kshatriya ladies.

In the Ramayana, there is an account of the encounter between Parashurama and Ram Chandra, in which the latter was victorious.

RAMACHANDRA (RAMA, the seventh incarnation) : He is the most celebrated of all the incarnations. He was the son of Dasrath, the king of Ayodhya. He was born at the close of the Treta Yuga. Dasrath had four sons viz. Rama, Lakshmana, Bharata and Shatrughana of whom Rama was the eldest. He was married to Sita, the daughter of Janaka, king of Mithila. Rama received her in the Swayamvara, for his strength in breaking the bow of Shiva, in that king's palace. When Rama came of age,

Dasrath decided to install him on the throne, but his step-mother Kaikeyi, the mother of Bharata, put the obstruction. She wanted her own son to be the king. On an earlier occasion, she had been granted two boons by the king and on this occasion she insisted that Bharata should be installed on the throne and instead Rama be banished from the kingdom for fourteen years. Rama, therefore went into exile and his wife Sita and brother Lakshmana accompanied him. But as ill-luck would have it, during the exile Sita was carried off by Ravana and the war that ensued for her recovery is the subject of Valmiki's epic *Ramayana*. Rama and Lakshmana entered into alliance with the monkey-king Sugriva and his general Hanuman and a huge army of monkeys and bears was raised. In order to reach Lanka, the kingdom of Ravana, a bridge was constructed by the army. After that there was a great war. Many of brave warriors and heroes of the army of Ravana fell in the field. Ultimately Ravana was killed and Sita was freed from the captivity. She was purified by the fiery ordeal and then Rama, Lakshmana and Sita returned to Ayodhya, where Rama ruled over his kingdom for a long time.

The incarnation of Dwapara Yuga :

KRISHNA (the eighth incarnation of Vishnu) : In the Treta Yuga, the demon king Ahuka had two sons, Devaka and Ugrasena. Devaka had a daughter named Devaki and Ugrasena, a son called Kansa. Devaki was married to Vasudeva, by whom she had eight sons. There was another wife of Vasudeva, named Rohini. Kansa had dethroned Ugrasena, his father and usurped his kingdom of Mathura. He had been told by Narada that a son of Devaki would kill him, therefore he imprisoned both Vasudeva and Devaki and slew six of their children. The seventh child Balarama was transferred by divine agency, before his birth, to the womb of Rohini. The eighth child was Krishna, who was preserved by gods from Kansa's vigilance by lulling the guards to sleep with the Yoga-nidra (mysterious slumber). Vasudeva took away the baby and crossing the Yamuna river, exchanged it with the newly-born female child of Nanda and Yashoda. Thus Krishna was brought up by the cowherd Nanda and

his wife. From his very childhood, the divine character of Krishna became apparent. He killed Putana, the female Daitya, the serpent Kaliya and the demons Arishta, Keshin and Kalanemi. He plucked up the mountain Govardhana and held it as a substantial umbrella above the land. Kansa, coming to know the prowess of Krishna and his brother Balarama invited them to Mathura, having great malice in his mind, keeping in view the prophecy of Narada. The two young heroes came, but were humiliated. Ultimately Kansa was killed by Krishna and Ugrasena was placed on the throne. Several other exploits of Krishna are written in *Mahabharata*. He is the author of the celestial song Bhagavada Gita, wherein he expounded his great thoughts to Arjuna. He is known by several other names such as Vasudeva, Keshava, Govinda, Janardana, Damodara, Narayana, Purushottama, Madhava, Madhusudana and Achyuta.

The incarnations of Kaliyuga : Buddha and Kalki.

BUDDHA (The ninth incarnation): Though the orthodox Hindus considered the doctrines of Buddha heretical, his impact was so great on the masses, that he came to be honoured as an Avatar of Vishnu. This is said to have happened between A.D. 450 and sixth century, because he appeared first in the Vishnu Purana (A.D. 400-500). The Bhagavata Purana refers to the Buddha incarnation in the form of several prophesies, for instance: "When the Kali age has begun, in order to delude the enemies of the gods, Vishnu will be born as the Buddha, son of Ajana... When the enemies of the gods come to know the Vedic rites and begin to oppress people, then he will assume an attractive and deluding form and teach adharma to the demons... making them heretics." (As quoted in *The Origins of Evil in Hindu Mythology* by Wendy Doniger O'Flaherty, published by University of California Press, Los Angeles, 1976). Rev Wilkins, in his book *Hindu Mythology* says, "The Brahmanical writers were far too shrewd to admit that one who exerted such immense influence and won so many disciples could be none other than an incarnation of the Deity; but as his teaching was opposed to their own, they cleverly say that it was to mislead the enemies of the gods that he

promulgated his doctrine, that they, becoming weak and wicked through error, might be led once again to seek the help and blessing of those whom they had previously neglected."

KALKI (the tenth incarnation also called *Nibkalank Avatar*): This incarnation will be born near the close of Kaliyuga. He will destroy the wicked people and establish righteousness on the earth.

DASI-SUTA

Source : *Mahabharata*

Reference in *Guru Granth Sahib* :

ਪੁਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੈ ਕਿਸਨੁ ਉਤਰਿਆ ਘਰਿ ਜਿਸੁ ਜਾਇ ॥

(ਸੂਰੀ ਮ: ੪, ਪੰ. ੭੩੩)

Ask Bidara (Vidura), *Dasi-Suta* (the son of the maid-servant), in whose house Krishna stayed.

(*Subt M. 4, p. 733*)

Comments : The words *Dasi-Suta* mean the son of a maid-servant. These words are used with reference to Vidura, the half-brother of Dhritarashtra and Pandu. When Vichitra-virya, the son of Shantanu passed away without any issue, two sons were born to his widows Ambika and Ambalika through Niyoga with Vyasa in order to continue the royal line. These sons were Dhritarashtra, who was blind and Pandu, the pale one. It was considered desirable to have another son who should be without any defect. This time the widow sent her maid-servant in her clothes and Vidura was born. That is the reason for using the epithet *Dasi-Suta* for Vidura.

See : Vyasa, Vidura.

DASRATH (JASRATH)

Source : *Ramayana*

References in *Guru Granth Sahib* :

ਰਾਮਬੰਸਿ ਤਿਲਕੁ ਸੁੰਦਰੁ ਦਸਰਥ ਘਰਿ ਮੁਨਿ ਬੰਡਹਿ ਜਾ ਕੀ ਸਰਣੈ ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੧)

(Guru Ramdas) was like Rama, the beautiful chief of the clan of Raghu and son of Dasrath.....

(*Swayye Mahle Chauthe Ke, p. 1401*)

ਜਸਰਥ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮਚੰਦੁ
ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

(ਰਾਮਕਲੀ ਨਾਮਦੇਵ, ਪੰ. ੯੭੩)

My king Raja Ramchand, the son of Jasrath (Dasrath)—His Name, says Namdev, be drunk as the essence and ambrosia.

(Ramkali Namdev, p. 973)

Episode : Dasrath, the king of Ayodhya, was the son of Aja, the king of the Solar dynasty. He had three wives, viz., Kaushalya, the mother of Rama; Sumitra, the mother of Lakshmana and Shatrughana and Kaikeyi, the mother of Bharata. Rama was the incarnation of Vishnu. He was also the crown prince and when his coronation was drawing near, his step-mother Kaikeyi prevailed upon the king Dasrath to banish Rama from kingdom for fourteen years and instead make her son Bharata, the king of the state. The king was very unhappy over this development. Rama agreed to go into the exile in the forests. He was accompanied by Lakshmana, his brother and his wife Sita. It is said that within a week of the departure of Rama, Dasrath died of grief.

See : Rama, Lakshmana and Sita.

DEVAKI

Source : Mahabharata, Bhagavata Purana

Reference in Guru Granth Sahib :

ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ ॥
ਜਿਹ ਗ੍ਰਿਹ ਰਮਈਆ ਕਵਲਾਪਤੀ ॥

(ਮਾਲੀ ਗੌਰਾ ਨਾਮਦੇਵ, ਪੰ. ੯੮੮)

Blessed are you, O mother Devaki, in whose house there is Lord Kavalapati (Vishnu).

(Mali Gaura Namdev, p. 988)

Comments : She was the daughter of Devaka and wife of Vasudev. The tyrant king Kansa was her cousin. Balarama was her seventh child and Krishna the eighth. Devaki was in prison, when Krishna was born. Krishna was miraculously taken to the house of the cowherd Nanda and exchanged with his daughter. He was brought up there.

See : Krishna, Kansa, Nanda, Jasoda, Balarama.

DHARISHTA BUDDHI

Source : Mahabharata

Reference in Guru Granth Sahib :

ਜਿਉ ਜਨ ਚੰਦ੍ਰਹਾਸੁ ਦੁਖਿਆ ਪ੍ਰਿਸਟਭੁਧੀ ਅਪੁਨਾ ਘਰੁ ਲੁਕੀ ਜਾਰੇ ॥

(ਨਟ ਮ: ੪, ਪੰ. ੯੮੨)

As for Chandrahassa, Dharishta Buddhi was in great anguish, he himself caused to burn (destroy) his own house.

(Nat M. 4, p. 982)

Episode : The king Sudharma of a Southern State was attacked by a neighbouring king Kantuhal. He was slain in battle. His wife became a *Sati* on the funeral pyre of her husband. The only son of the king was saved by a maid-servant, who took shelter in the hermitage of a saint, under whose impact, the boy became a great devotee of the Lord. The maid-servant died after three years without telling the identity of the boy.

The king of Kantuhal gave the territory of Sudharma to his minister Dhrishta Buddhi for administration. Once, when Chandrahassa visited the minister's house, the astrologers who were present there predicted that one day he would become a king. Dhrishta Buddhi thought that he must be Sudharma's son, therefore he planned to kill him. On his orders, the assassins took him to the forest, and showing mercy to him, released him. Another Chieftain of the area found him in the forest and adopted him as his son. He named him Chandrahassa, because when he laughed, his face looked like moon. As Chandrahassa grew up in this Chieftain's house, he became famous for his skill and courage. The minister Dhrishta Buddhi wanted to meet such a bright young man. He recognised in him the same boy whom he wanted to kill. He again planned his murder. He sent him with a letter to his son Madan in which he had hinted about his murder as soon as he met him. But on reaching Madan's city, he felt very sleepy, therefore in a garden, he lay down to sleep. Madan's sister came to that garden and saw this beautiful young man. She also noticed a letter in his pocket which she took out and read its contents. She was attracted towards the young man and wanted to save him, therefore she made some change in the letter. The sense of the contents was totally changed. When Chandrahassa met Madan, he,

obeying his father's orders married the young man with his sister. On knowing this Dharishta Buddhi was dumb-founded. He engaged other assassins to receive another letter at Durga's temple and do the job. Chandrahasta had to carry the letter, but Madan did not like to disturb his brother-in-law and instead went himself to deliver the letter. When the letter was delivered to the assassins, they killed Madan and Dharishta Buddhi received the desirable punishment for his doings. He wanted to kill the devotee of the Lord, whereas the Lord saved his devotee. Ultimately he ascended the throne of his State again.

DHARMARAJA (DHARAMRAI)

Source : Epics and Puranas

References in Guru Granth Sahib :

ਧਰਮਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ ॥

(ਵਾਰ ਬਿਹਾਗੜਾ ਮ: ੪, ਪੰ. ੫੫੫)

Dharamrai (Dharmaraja) has been created by the Lord, therefore he does not come near a devotee and servant of the Lord.

(Var Bibhagra M. 4, p. 555)

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਕਾਟੇ ॥

ਧਰਮਰਾਇ ਕੇ ਕਾਗਰ ਢਾਟੇ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੫, ਪੰ. ੧੩੪੮)

By the remembrance of the Name, all the troubles end and the papers of Dharamrai are torn.

(Prabbati M. 5, p. 1348)

ਧਰਮਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੈ..... ॥

(ਸਿਰੀ ਰਾਗੁ ਮ: ੩, ਪੰ. ੩੮-੩੯)

Dharamrai has been ordered by the Lord to impart justice according to the True Dharma; the evil souls caught in duality are under your command. Those who are spiritual-minded, they remember the Lord, the treasure of qualities, the Dharamrai is at their service.....

(Sri Raga M. 3, pp. 38-39)

Comments : Dharmaraja (or Dharamrai) is Yama, the god of the death. The spirits of the departed people dwell with him. He is the son of the sun-god (Vivaswat). His twin-sister is Yami. He is the father of Yudhishtira, therefore

the latter is also called Dharmaraja. A soul, when it leaves the body, goes to the abode of Yama in the lower regions. The recorders Chitrugupta read out the account from their registers in the presence of Yama who administers justice according to the deeds of the soul. Dharmaraja or Yama has a buffalo as his vehicle and carries a mace and a noose. He sends his messenger (Yama-dutas or Jamdut) for bringing the souls. According to the Sikh Scripture, Dharmaraja or Yama has no control over the true devotees of the Lord.

DHAUM (DHAUMYA)

Source : Mahabharata

Reference in Guru Granth Sahib :

ਗਾਵੈ ਗੁਣ ਧੋਮੁ..... ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੮੯)

The sage Dhaum (Dhaumya) sings the Praises of Guru Nanak Dev.....

(Swayye Mable Pable Ke, p. 1389)

Comments : Dhaumya was the family-priest of the Pandavas. He officiated as Hotri and cooked the Yajna-food, when it was offered. When the Pandavas were exiled, he accompanied them and at the end of their exile, he performed the inauguratory ceremonies for the king (Yudhishtira). It is said that he squeezed milk out of the horse's ear at the Ashwamedha Yajna.

DHRU, DHU (DHRUVA)

Source : Vishnu Purana

References in Guru Granth Sahib :

ਨਉਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੇ ਧੂਅ ਅਟਲੁ ਅਜਗੁ ਨ ਟਰਿਓ ॥

(ਮਾਰੂ ਨਾਮਦੇਉ, ਪੰ. ੧੧੦੫)

The Lord gave all the comforts to Sudama and the permanent status to Dhu (Dhruva), which could not be averted till to-day.

(Maru Namdev, p. 1105)

ਅਟਲੁ ਭਇਓ ਧੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥

(ਸੋਰਠਿ ਮ: ੯, ਪੰ. ੬੩੨)

Dhu (Dhruva) attained permanent status by remembering the Lord and obtained the state of Fearlessness.....

(Sorath M. 9, p. 632)

Comments : Dhruva was the son of king Uttanapada and Suniti. But Suruchi was the favourite wife of the king. She had a son named Uttama. Once, when the king was seated on the throne, Uttama was sitting in his lap. Dhruva also wanted to sit in the lap of his father but Suruchi reproved him. Dhruva went straight to his mother and enquired from her why his step-mother had behaved with him insolently. His mother told him that it was a fact that she was wife of the king, but because of her some bad karmas, in her previous birth, she was not so fortunate as Suruchi. Dhruva could not be consoled by his mother. On further questioning he was told that he could only achieve the high status on taking the path of devotion on the Lord. It is said that he left his home and went to the forest for the achievement of his goal. Narada met him in the way and gave him the desired instruction. It is said that he devoted himself entirely to the service of the Lord and was thus elevated to the status of pole-star. He achieved the unique position of a permanent and fixed abode, where the other celestial luminaries revolve around him.

DOJAKA (DOZAKHA)

Source : Muslim Religious Texts

References in Guru Granth Sahib :

ਦੋਜਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੁਲਿ॥

(ਵਾਰ ਗਉੜੀ ਮ: ੫, ਪੰ. ੩੧੯-੨੦)

How can he be saved from *Dojaka* (Dozakha—hell), who does not keep the Prophet in his mind?

(Var Gauri M. 5, pp. 319-20)

ਹਰਿ ਸੋ ਹੀਰਾ ਛਾਡਿ ਕੈ ਕਰਹਿ ਆਨ ਕੀ ਆਸ॥

ਤੇ ਨਰ ਦੋਜਕ ਜਾਹਿਗੇ ਸਤਿ ਭਾਖੈ ਰਵਿਦਾਸ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰ. ੧੩੭੭)

Forsaking the diamond-like Hari, if people rely on any other, they will go to *Dojaka* (Dozakha), Ravidas says this Truth.

(Shalok Kabir, p. 1377)

Comments : The Muslims use the word 'Dozakha' for hell. Seven divisions of hell have been described in Muslim commentaries :

1. *Jobunnam* : the purgatorial hell.
2. *Laza* : blazing fire.

3. *Al-Hutamah* : an intense fire.
4. *Saeer* : a flaming fire.
5. *Saqar* : a scorching fire.
6. *Al-Jahim* : a huge hot fire; and
7. *Hawiyah* : a bottomless pit.

Different types of souls categorised by their actions are sent to different hells.

DUHSASANA

Source : Mahabharata

Reference in Guru Granth Sahib :

ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦੁੱਪਤੀ ਅੰਬਰ ਲੇਤ ਉਬਾਰੀਅਲੇ॥

(ਮਾਲੀ ਗਉੜੀ ਨਾਮਦੇਵ, ਪੰ. ੯੮੮)

In the court of Duhsasana, while Draupadi's garments were being taken off, she was saved (by Krishna).

(Mali Gaura Namdev, p. 988)

Comments : Duhsasana was one of the hundred sons of Dhritrashtra. He was the younger brother of Duryodhana. When the Pandavas lost their wife Draupadi in gambling match, she was dragged as slave by Duhsasana by her hair and ill-treated her. On seeing the plight of Draupadi, Bhima swore that he would drink the blood of Duhsasana.

See : Duryodhana and Dropadi.

DURGA

Source : Puranas

Reference in Guru Granth Sahib :

ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੬੨)

Millions of Durgas massage the Lord.

(Bhairo Kabir, p. 1162)

Episode : Durga is the consort of Shiva. An account of her origin is found in 'Durga Saptshati' in Markandeya Purana. Mahishasura, the king of demons, at one time conquered the haughty gods in war. They went to Brahma and then to Shiva. But they could not help them. Then they went to Vishnu, who got enraged on seeing their pitiable plight. From his extreme anger

Durga or Maha Maya was born. The gods then gave their weapons to this newly-born goddess. With a frightful scream she ascended into the air and with great force attacked the demon-king and killed him. In Vaman Purana it is written that Vishnu gave her his discus, Shiva his trident, Varuna a conch-shell, Agni a dart, Vayu a bow, Surya a quiver full of arrows, Indra a thunderbolt, Kuvera a mace, Brahma a rosary and water-pot, Kala a shield and sword, Vishwakarma a battle-axe etc. Armed with these weapons, the goddess went to the Vindhya hills. Chanda and Munda, the demon messengers saw her and captivated by her beauty, they described it to their king Mahisha. The demon-king asked for her hand, but she asked him to win her in fight. In the fight that followed Durga dismounted from her lion and jumped over the back of demon with buffalo-head and smote him with such force, that he fell senseless on the ground. Then she cut off his head with her sword.

Durga has ten arms and her vehicle is a lion. She is said to have assumed ten forms for the destruction of two demon kings Sumbha and Nisumbha, the prominent of them being Kali, who drank the blood of Rakta-vija and did not let any drop to fall on the ground.

See : Parvati and Maha Mai.

DURJODHANA (DURYODHANA)

Source : Mahabharata

References in Guru Granth Sahib :

ਬੁਢਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ॥
ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ॥
ਜਨ ਕਉ ਦੁਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ॥

(ਗਉਰੀ ਮ: ੧, ਪੰ. ੨੨੫)

Durjodhana lost his reputation and prestige; he did not comprehend the Lord—that Creator. He who causes suffering for the men of God, also suffers himself.

(Gauri M. 1, p. 225)

ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ. ੧੧੬੩)

The Lord shattered the pride of Durjodhana.

(Bhairo Kabir, p. 1163)

Episode : Durjodhana (Duryodhana) was the eldest son of Dhritarashtra. Being the eldest, he was the leader of the Kaurava princes in the great war of Mahabharata. After the death of Pandu, his five sons were brought to Hastinapur by Dhritarashtra and educated them along with his own sons. There sprang up rivalries and jealousies. Yudhishtira, the eldest of Pandu brothers, was senior in age to Duryodhana, therefore when Dhritarashtra thought of making him his heir-apparent, Duryodhana strongly remonstrated against this proposal. After that the animosity between the Kauravas and Pandavas increased to such an extent that there were several plots to exterminate the Pandavas. The Pandavas had to face great odds. Duryodhana invited them to a gambling match, in which with the help of his maternal uncle Shakuni, he won from Yudhishtira everything, his brothers, his own freedom and even his wife Draupadi. Duryodhana exultingly sent for Draupadi and when she refused to come, she was dragged by the hair of her head by Duhsasana. Duryodhana insulted her by asking her to sit upon his thighs. At this juncture Bhima vowed to break the thighs of Duryodhana for this offence and ultimately in the great war of Mahabharata, he fulfilled his vow. On the eighteenth day of the war, when Kauravas were badly defeated and all the brothers except Duryodhana were slain, Duryodhana hid himself in a lake. He was discovered and brought out with taunts. Ultimately in the dual that followed, he was killed by Bhima, with his mace. Both Duryodhana and Bhima had learnt the use of mace under the tutorship of Balarama, the elder brother of Krishna. In the war Krishna sided with Pandavas and his army with Kauravas.

See : Draupadi and Krishna.

DURVASAS (called DURBASA)

Source : Mahabharata

Reference in Guru Granth Sahib :

ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਨਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ॥

(ਧਨਾਸਰੀ ਨਾਮਦੇਵ, ਪੰ. ੬੯੩)

The Yadavas deceived Durvasas and reaped the fruit.

(Dhanasari Namdev, p. 693)

Episode : Sri Krishna was the most important member of the Yadava clan. Once the sages Durvasas, Vishwamitra, Kanva and Narada came to Dwarka. Some Yadavas in a playful mood brought Samba, dressed as a pregnant woman before the sages and asked them derisively, what child, whether male or female would be born to Samba. The sages guessed the ruse played upon them and got very angry at the insult. They (the name of Durvasas is prominently referred to in this connection) prophesied that whosoever would be born, would be the cause of the destruction of the whole of the Yadava clan. It is said that Samba gave birth to an iron rod as predicted. The Yadavas knew that the curse of the sages could never be untrue, therefore, they filed the rod into powder and threw it into the sea alongwith the remaining small piece of iron. When Sri Krishna was told about the incident, he said that all that was destined to happen. The powder of the iron rod thrown into the sea was washed ashore and it grew up like arrow-like grass. When the period of destruction approached near, the Yadavas, under the influence of liquor fought with each other. They plucked the arrow-like grass, which turned into iron rods. These rods were freely used, which brought the destruction of the clan. The piece of iron thrown into the sea was swallowed by a fish. The same fish was purchased by a hunter, who utilised the iron piece found in the belly of the fish, as the tip of the arrow. When the hunter went for a prey in the forest, Sri Krishna was reclining under a tree. He lay down on the ground immersed in Yoga, with his feet raised up. The hunter called Jara, saw Krishna's raised feet from a distance and mistook the same for a deer and shot it with his arrow. Sri Krishna expired at once. In this way the curse of the sages was fulfilled.

Comments : There was an all-round destruction, because of the curse of a sage. There was also a curse of Gandhari that the Yadava dynasty would be annihilated after thirty-six years and the same was fulfilled with the curse of the sages.

DWAPARA YUGA

Source : Epics and Puranas

References in Guru Granth Sahib :

ਦਇਆ ਦੁਆਪੁਰਿ ਅਧੀ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥
ਦੁਇ ਪਗ ਧਰਮੁ ਧਰੇ ਧਰਣੀਧਰ,
ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਿਥਾਈ ਹੋ ॥
ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ ॥
ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਏ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ
ਥਾਕੇ ਕਰਮ ਕਮਾਈ ਹੋ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੩-੨੪)

In Dwapara, half of the merit of Mercy was lost. Rare was the enlightened person, who knew it; the Dharma-Bull had only two feet, only the enlightened person could realise the Truth. The kings performed the religious acts with motive. Acts of charity were practised with hope for reward; No ritual could bring salvation without the Name of the Lord....

(Maru M. 1, pp. 1023-24)

ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ ॥
ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ ॥
ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੮੮੦)

In Dwapara Yuga, the duality grew strong. Those who indulged in duality strayed into illusion; In Dwapara, the Dharma-Bull had only two feet, He, who became enlightened held fast to the Name of the Lord.

(Ramkali M. 3, p. 880)

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥

(ਵਾਰ ਆਸਾ ਮ: ੧, ਪੰ. ੪੨੦)

In Dwapara, the chariot is of austerity and charity is the charioteer.

(Var Asa M. 1, p. 470)

Comments : During the Dwapara Yuga, Dharma became two-legged. There prevailed falsehood, malice, dissensions and discontent. The virtues diminished by half. There was violence and strife, though the scriptures were read and acts of Dharma were performed.

See : Yugas.

GAJA (KUNCHARA)

Source : Puranas

References in Guru Granth Sahib :

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ॥

(ਸੋਰਠਿ ਮ: ੯, ਪੰ. ੬੩੨)

When the Gaja (elephant) took refuge in the Merciful Lord, he was released from the clutches of the crocodile.

(Sorath M. 9, p. 632)

ਗਜਇੰਦ੍ਰ ਧਿਆਇਓ ਹਰਿ ਕੀਓ ਮੋਖ॥

(ਬਸੰਤ ਮ: ੫, ਪੰ. ੧੧੯੨)

The king of elephants meditated on Thee, O Lord! and he was liberated.

(Basant M. 5, p. 1192)

ਅਜਮਲੁ ਪਿੰਗਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ ਗਏ ਹਰਿ ਕੈ ਪਾਸਿ॥

(ਕੇਦਾਰਾ ਰਵਿਦਾਸ, ਪੰ. ੧੧੨੪)

Ajamala, Pingala, Lubhata and Kunchara (Gaja) went to the Abode of the Lord.

(Kedara Ravidas, p. 1124)

Episode : According to Bhagavata Purana, a Gandharva, who had become an elephant on account of the curse of a sage, was entangled by an octopus in its tentacles. He meditated on the Lord for his help and was saved.

GANA

Source : Puranas

References in Guru Granth Sahib :

ਗਣ ਗੰਧਰਬ ਸਿਧ ਅਰੁ ਸਾਧਿਕ॥...

ਅਗਮ ਅਗਮ ਨਾਕੁਰੁ ਆਗਾਧਿ॥

ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ.....॥

(ਦੇਵਗੰਧਾਰੀ ਮ: ੫, ਪੰ. ੫੩੫)

The Ganas, Gandharvas, Siddhas and saints...are engaged in uttering the infinite Praises of the Unapproachable and Unfathomable Lord.

(Devchandbari M. 5, p. 535)

ਗਣ ਗੰਧਰਬ ਨਾਮੇ ਸਭਿ ਉਧਰੇ.....॥

(ਮਲਾਰ ਮ: ੩, ਪੰ. ੧੨੫੯)

The Ganas and Gandharvas were emancipated through the remembrance of the Name of the Lord.....

(Malar M. 3, p. 1259)

Comments : Ganas or Gana-Devatas are the troops of

deities. Nine classes of Ganas are Adityas, Viswe-devas, Vasus, Tushitas, Abhaswaras, Anilas, Maharajikas, Sadhyas and Rudras. These are inferior deities and are attendant upon god Shiva. The Lord of these Ganas is Ganesha (or Gana-pati), who, according to one legend, sprang from the scurf of the body of Parvati; and who is the god of wisdom and remover of obstacles.

GANDHARBA (GANDHARVA) NAGARI

Source : Puranas

Reference in Guru Granth Sahib :

ਮ੍ਰਿਗ ਤਿਸਨਾ ਪੇਖਿ ਭੁਲਣੇ ਵੁਠੇ ਨਗਰ ਗੰਧ੍ਰਬ॥

ਜਿਨੀ ਸਬੁ ਅਰਾਧਿਆ ਨਾਨਕ ਮਨਿ ਤਨਿ ਵਥ॥

(ਸਲੋਕ ਮ: ੫, ਪੰ. ੧੪੨੫)

They are in maze on seeing a mirage and abide in Gandharva Nagari (Utopia). They only seem bedecked in their mind and body, who meditate on Truth.

(Sbalok M. 5, p. 1425)

Episode : The Gandharvas generally had their dwelling in the sky or atmosphere. Their abode is thus considered a mirage. It is equivalent to Harchandauri.

See : Harchandauri.

GANDHARVA

Source : Puranas

References in Guru Granth Sahib :

ਗੰਧ੍ਰਬ ਕੋਟਿ ਕਰਹਿ ਜੈਕਾਰ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੬੩)

Millions of Gandharvas hail Thee, O Lord!

(Bhairo Kabir, p. 1163)

ਜਾਂ ਚੈ ਘਰਿ ਗਣ ਗੰਧਰਬ ਰਿਖੀ ਬਪੁੜੇ ਢਾਢੀਆ ਗਾਵੰਤ ਆਛੇ॥

(ਮਲਾਰ ਨਾਮਦੇਵ, ਪੰ. ੧੨੯੨)

In whose house there are Ganas (attendants of gods), Gandharvas, sages and where helpless musicians sing.....

(Malar Namdev, p. 1292)

Comments : A Gandharva is half-man, half-bird. Gandharvas are celestial minstrels. Vishnu Purana states that they were born from Brahma. They are musicians of heaven and inhabit Indra-loka. They witness the actions of men. They generally had their dwelling in the sky or

atmosphere. One of their other duty was the preparation of soma-juice for the gods. The apsaras were their wives or mistresses.

GANGA

Source : Puranas, Ramayana

References in Guru Granth Sahib :

ਜਾਹਨਵੀ ਤਪੈ ਭਾਗੀਰਥ ਆਣੀ..... ॥

(ਮਲਾਰ ਮ: ੪, ਪੰ. ੧੨੬੩)

Jahnavi (Jahnavi) or Ganges was brought (to earth) by Bhagiratha.....

(Malar M. 4, p. 1263)

ਸੁਰਾ ਅਪਵਿਤ੍ਰ ਨਤ ਅਵਤ ਜਲ ਰੇ
ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥

(ਮਲਾਰ ਗਵਿਦਾਸ, ਪੰ. ੧੨੬੩)

If the wine is made from the waters of Sursuri (Ganges), the saintly persons do not drink it; if the impure wine or any other water, mixes with Sursuri, it becomes the Sursuri itself.

(Malar Ravidas, p. 1293)

ਗੰਗਾ ਕੈ ਸੰਗਿ ਸਲਿਤਾ ਬਿਗਰੀ ॥
ਸੋ ਸਲਿਤਾ ਗੰਗਾ ਹੋਇ ਨਿਬਰੀ ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ. ੧੧੫੮)

If the stream merged in Ganga (Ganges), it became Ganga itself.

(Bhairo Kabir, p. 1158)

Episode : Ganga is said to be the daughter of Himavat, the king of mountains and given to gods by him. Sagara the king of Ayodhya and sixty thousand sons by one of his wives. When he was performing the horse-sacrifice, the horse was stolen. He ordered his sons to go in search for the same. Not finding it on the earth, they went to the nether-regions (Patala), where they found the horse in the hermitage of the sage Kapila, who was absorbed in meditation. When the sons of Sagara charged Kapila for theft, he reduced them to ashes by a single glance. When the sons did not return for a long time, the king Sagara sent his grandson Ansumat in their search. He found their ashes and the horse near them. He could not find water to pour on the ashes. He was directed by Kapila not to pour ordinary water upon them, but taking the horse he should complete the sacrifice of his grandfather. He

(Kapila) also assured Ansumat that his grandson should obtain heavenly Ganges of their ashes. Ansumat's son was Dilip and grandson Bhagiratha. Bhagiratha performed austerities for one thousand years. The god Brahma was pleased and granted him the boon of taking away the heavenly river Ganga on one condition. The god Shiva had to be prevailed upon to break the fall of the waters, so that the earth may not be swept away. Bhagiratha had to perform further austerities to please Shiva. Shiva being pleased received the waters in his locks. For bringing the waters to the earth down below, Bhagiratha had to perform further austerities. Ultimately Ganga left Shiva's locks in seven streams and followed Bhagiratha's splendid chariot. But in the way Jahnu Muni was performing a sacrifice. In great rage, he drank up all the waters of Ganga. He was prevailed upon afterwards to discharge the waters through his ear. After that the river followed the king Bhagiratha to Patala, where it washed the ashes of his ancestors and liberated them.

Ganga (Ganges) is a very sacred river of the Hindus. Its waters are considered very pure. All other waters of streams and rivulets etc., when they merge in Ganga, they also become pure. In the process of its fall from Heaven, Bhagiratha played a great part through his austerities, therefore it is also called Bhagirathi. Since it was drunk and released by Jahnu Muni, it is also called Jahnavi or Jaharnavi. It is also called Sursuri. Kabir has said that if the mind becomes as pure as the waters of Ganga, even the Lord follows it. (Shalok Kabir, p. 1367)

See : Bhagiratha, Jaharnavi, Sursuri.

GANGEVA PITAMA

Source : Mahabharata

Reference in Guru Granth Sahib :

ਸੋਈ ਨਾਮੁ ਸਿਮਰਿ ਗੰਗੇਵ ਪਿਤਾਮਹ, ਚਰਣ ਚਿਤ ਅੰਮ੍ਰਿਤ ਰਸਿਆ ॥

(ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰ. ੧੩੬੩)

By remembering the same name Gangeva Pitama (Bhishma Pitama) was saturated with ambrosia, having concentrated his mind on the Feet of the Lord.

(Swayye Mable Teeje Ke, p. 1393)

Comments : Bhishma Pitama was the son of king Shantanu and born of the holy river goddess Ganga, therefore he was either called Shantanava or Gangeya (Gangev). According to the legend described in Mahabharata, the king Shantanu wanted to marry a beautiful young damsel at a very old age. The parents of the girl, whose name was Satyavati, were unwilling to marry their daughter with the king unless he accepted to make the son of Satyavati as the next king instead of Bhishma, the heir apparent. The king did not like the idea, but Bhishma in order to gratify his father was determined to sacrifice himself. After her marriage Satyavati bore two sons. After the death of his father, Bhishma placed the elder son on the throne, who being headstrong was killed in battle. Then Bhishma placed the second son Vichitra-virya on the throne, who was married with the two daughters of the king of Kasi. But Vichitra-virya also died young without any issue. By Bhishma's arrangement, the widows of Vichitra-virya bore two sons, through the sage Vyasa. These two children Dhritarashtra and Pandu were brought up by Bhishma. He acted for them as the regent of Hastinapur. He also directed the training of their children i.e. Kauravas and Pandavas. When the conflict began between these families, he counselled moderation and peace. When the war began, he sided with Kauravas and was made the commander-in-chief of their army. On tenth day of the war, he was wounded. Innumerable arrows pierced his body and when he fell down from the chariot, he was upheld from the ground by the arrows. He had the power of fixing the period of his death, therefore he survived fifty-eight days and delivered long talks. Throughout his life, he exhibited the great qualities of sacrifice, devotion and faithfulness. As promised to the parents of his step-mother, he sacrificed his right to the throne, did not marry and protected the rights of the offspring of his step-mother. He remained the patriarch of the family.

GANIKA

Source : Tradition

References in Guru Granth Sahib :

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ
ਬਿਆਧਿ ਅਜਮਲੁ ਤਾਰੀਅਲੇ ॥

(ਗਉੜੀ ਚੋਤੀ ਨਾਮਦੇਉ, ਪੰ. 384)

Ganika, the deformed Kubja and the sinner Ajamila were emancipated.

(Gauri Cheti Namdev, p. 345)

ਸੁਆ ਪੜਾਵਤ ਗਨਿਕਾ ਤਰੀ ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. 128)

While teaching the parrot, Ganika attained emancipation.

(Gond Namdev, p. 874)

Episode : Ganika was a reputed courtesan and led a sinful life. Some sage, probably Narada, taking pity on her, went to her house and gave her a parrot with a directive to teach him regularly the (inverted) Name of the Lord. This exercise raised her to the status of a great devotee of God.

GARUDA

Source : Puranas (Vishnu Purana) and Mahabharata

References in Guru Granth Sahib :

ਬਿਸੁ ਕਾ ਦੀਪਕੁ ਸੁਆਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ
ਪੰਖੀ ਰਾਇ ਗਰੁੜ ਤਾ ਚੇ ਬਾਧਵਾ ॥
ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. 644)

Whose master is the light of the world (i.e. the sun), and whose relative (brother) is Garuda, the king of the birds, that Aruna is crippled because of his past actions.

(Dhanasari Trilochan, p. 695)

ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਗੋਬਿੰਦ ਆਇਲਾ ॥

(ਡੇਰਉ ਨਾਮਦੇਉ, ਪੰ. 9966)

Govind (The Lord) came riding on Garuda, producing music of the wings (of Garuda).

(Bbairi Namdev, p. 1166)

ਗਰੁੜ ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਵਾਸ ॥

(ਮਾਲੀ ਗਉੜਾ ਮ: 4, ਪੰ. 472)

The mouth in which there is Garuda-mantra, it does not have any fear of a serpent.

(Mali Gaura M. 5, p. 987)

Comments : Garuda is the Vehicle of Vishnu. He is half-man and half-bird and is the younger brother of Aruna, the charioteer of sun-god. He was the son of Kashyapa and Vinata. He is the mortal enemy of snakes. His mother Vinata quarrelled with her sister Kadru, the mother of the snakes. It is written in Mahabharata that his mother lost her wager with her sister regarding the colour of the sea-produced horse and thus became a slave to Kadru, who promised to set her free, if her son Garuda should bring the *Amrita* from the moon. After surmounting astonishing dangers, Garuda accomplished his task and got the liberty of his mother. For stealing *Amrita*, he had to fight with Indra and other gods. He overcame all of them except Vishnu, who made him his vehicle. Because of his enmity with the snakes, there is a mantra (incantation) in his name, known as Garuda Mantra. Anyone who knows this mantra has no fear of the snakes. He had a son named Sampati and his wife was Unnati or Vinayaka.

See : Aruna.

GAUTAMA

Source : Puranas, Ramayana

References in Guru Granth Sahib :

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ ਲੁਭਾਇਆ ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੩-੪੪)

Indra seeing Ahalya, the wife of ascetic Gautama was allured. But (with the curse of Gautama) he had a thousand disgraceful marks on his body; then he repented in his mind.

(Prabbati M. 1, pp. 1343-44)

ਸਹਸਰ ਦਾਨ ਦੇ ਇੰਦੁ ਰੋਆਇਆ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

Because of the punishment of a thousand disgraceful marks, Indra wept.....

(Var Ramkali M. 3, Shalok M. 1, p. 953)

ਗਉਤਮ ਸਤੀ ਸਿਲਾ ਨਿਸਤਰੀ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

The wife of Gautama, who was turned into a stone, was liberated.

(Gond Namdev, p. 874)

Episode : It is recorded in Ramayana that Indra was guilty of the seduction of his Guru Gautama's wife Ahalya. He visited the Guru's house during his absence and assumed the form of Gautama. Ahalya suspected that it could not be her husband, who had gone to take a bath in the early hours of the morning. But since the intruder was in the guise of Gautama himself, she yielded to his wishes. As Gautama, the sage, returned to his house, he found Indra there, therefore, in great rage, he cursed both Indra and his wife. Indra lost his manhood and had one thousand disgraceful marks on his body. Ahalya became a stone and was to be liberated, when Rama the incarnation of Vishnu would touch her. The moon, who was acting as a watchman of Indra, still has the blemish on his face caused by the impression of the wet towel of Gautama.

Gautama was a great ascetic of his age.

See : Ahalya and Indra.

GAYA

Source : Puranas

References in Guru Granth Sahib :

ਗੰਗਾ ਗਇਆ ਗੋਦਾਵਰੀ ਸੰਸਾਰ ਕੇ ਕਾਮਾ ॥

(ਬਸੰਤ ਨਾਮਦੇਉ, ਪੰ. ੧੧੯੬)

The visits to Ganga, Gaya and Godavari are only worldly works.

(Basant Namdev, p. 1196)

ਗਇਆ ਪਿੰਡ ਭਰਤਾ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੩)

He goes to Gaya and offers rice-balls.

(Gond Namdev, p. 873)

Comments : It is one of the seven sacred *puris* (places of religious merit) of Hindus. It is a famous pilgrim station not only of Hindus, but also of Buddhists. It was here that Buddha attained *Nirvana*. The Hindus have to pass through a narrow passage here in order to destroy all their sins. According to Hindu belief, that if the rice-balls are offered here on behalf of the manes, the manes attain salvation.

GAYATRI

Source : Puranas

Reference in Guru Granth Sahib :

ਪਾਂਡੇ ਤੁਮਰੀ ਗਾਇਤ੍ਰੀ ਲੋਧੇ ਕਾ ਖੇਤੁ ਖਾਤੀ ਬੀ॥
ਲੈ ਕਰਿ ਠੇਗਾ ਟਗਰੀ ਤੋਰੀ ਲਾਂਗਤ ਲਾਂਗਤ ਜਾਤੀ ਬੀ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

O, Pundit! Your Gayatri was grazing in the fields of a Lodha Jat. With a staff, the owner broke her leg and she was limping.

(Gond Namdev, p. 874)

Comments : Satarupa, Savitri, Sarasvati, Gayatri and Brahmani are said to be the names of Sarasvati, the wife of Brahma. One myth speaks of Gayatri as the second wife of Brahma. At the time of a Yajna (sacrifice), Sarasvati was absent. She was called, but could not reach back in time as she was in her toilet. Brahma, in great rage, married Gayatri, daughter of a sage, in order to perform the rite. When Sarasvati reached, there was a great row. Gayatri is said to have pacified her by her eloquence and agreed to occupy the subordinate position. According to another myth, Gayatri was cursed by Sarasvati to become a cow. When she was grazing in the field of a Lodha Jat, the owner hit her with a staff and broke her leg. Gayatri is also a mantra, a prayer to the sun, which is said to have three feet.

GODAVARI

Source : Puranas

References in Guru Granth Sahib :

ਗੰਗਾ ਗਇਆ ਗੋਦਾਵਰੀ ਸੰਸਾਰ ਕੇ ਕਾਮਾ॥

(ਬਸੰਤ ਨਾਮਦੇਉ, ਪੰ. ੧੧੬੬)

Going to Ganga, Gaya and Godavari are mere worldly rituals.

(Basant Namdev, p. 1196)

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ
ਤੇ ਕਰਹਿ ਉਦਮੁ ਪੁਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥

(ਮਲਾਰੂ ਮ: ੪, ਪੰ. ੧੨੬੩)

Ganga, Yamuna, Godavari and Sarasvati all long for the dust of the feet of the saint.

(Malar M. 4, p. 1263)

Comments : Godavari is a river, originating from the hills of Nasik, Bombay. Though the Arabian Sea is at a distance

of about 55 miles from its source, but it flows towards the Eastern coast and passing through Tamil Nadu, it merges in the Bay of Bengal. The town of Nander, where Guru Gobind Singh passed the last days of his life, is situated on its banks. According to the Sikh Scripture the rivers like Ganga and Godavari have achieved eminence because of the visits of great saints.

GOMATI

Source : Puranas

Reference in Guru Granth Sahib :

ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ॥
ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ॥

(ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ, ਪੰ. ੪੭੮)

My Haj (Muslim Pilgrimage) is on the banks of Gomati, where lives my Pir (Guru) of yellow garments (i.e. Krishna).

(Asa Sri Kabir, p. 478)

Comments : Gomati is a river in Uttar Pradesh. The Sikh Gurus and radical saints do not believe in religious rituals. Kabir, in the reference given above, is critical of going on a pilgrimage to Mecca. Wherever the Name of the Lord is uttered and His Praises are sung, that is only the pilgrim station for him. In this reference he makes a mention of the Gomati river and Lord Krishna, rising above the communal prejudices.

GOVARDHANA

Source : Puranas

References in Guru Granth Sahib :

ਗੁਰਮਤਿ ਕ੍ਰਿਸਨਿ ਗੋਵਰਧਨ ਧਾਰੇ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੪੧)

Through the Guru's discipline, Krishna lifted the Govardhana (mountain).

(Maru M. 1, p. 1041)

ਗੋਵਰਧਨ ਧਾਰੀ.....॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੨)

Govardhan-dhari (One who holds up the mountain Govardhana)...

(Maru M. 5, p. 1082)

Comments : Govardhana is the name of a mountain in

Vrindavana near Mathura. Once Krishna induced the cowherds and Gopis to worship this mountain instead of the god Indra. On this Indra was greatly enraged and caused a heavy rain to deluge the area. In order to remove the distress of the inhabitants, Krishna held up the mountain as an umbrella to shelter them and their cattle, on his little finger for seven days. The baffled Indra paid homage to Krishna.

HAIMANCHAL, HIMACHALA (HIMALAYAS, HIVALAY)

Source : Epics and Puranas

References in Guru Granth Sahib :

ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ॥

(ਸਿਰੀਗਾਗੁ ਮ: ੧, ਪੰ. ੬੨)

If the body is wasted away in Haimanchal (Himalayas), still the malady of the mind persists.

(Sri Raga M. 1, p. 62)

ਕੋਟਿ ਜਉ ਤੀਰਥ ਕਰੈ ਤਨੁ ਜਉ ਹਿਵਾਲੇ ਗਾਏ
ਰਾਮਨਾਮ ਸਹਿ ਤਉ ਨ ਪੁਜੈ॥

(ਰਾਮਕਲੀ ਨਾਮਦੇਉ, ਪੰ. ੯੭੩)

Though one may go to millions of pilgrim stations, one may waste away his body in Hivalay (Himalayas), he cannot equal the merit of the remembrance of the Name of the Lord.

(Ramkali Namdev, p. 973)

Comments : Haimanchal or Himachala, Hivalay (Himalayas) has remained the abode of many sages practising austerities. Even Guru Gobind Singh, the tenth Sikh Guru mentions the performance of his religious austerities at Hem Kunt mountain in his previous birth as 'Dusht Daman', as described in his poem *Bachittar Natak*. The ancient Hindus connected the Himalayan mountain ranges with the history of some of their deities. The Pandava brothers at the end of their earthly life assumed the garb of devotees and passing through several places, they reached the Himalaya mountains and there died one after the other and were transported to the heaven of Indra.

HANUMAN (HANWANTAR)

Source : Ramayana

References in Guru Granth Sahib :

ਦਾਧੀਲੇ ਲੰਕਾ ਗੜ੍ਹ ਉਪਾੜੀਲੇ
ਰਾਵਣ ਬਣੁ ਸਲਿ ਬਿਸਲਿ ਆਇ ਤੋਖੀਲੇ ਹਰੀ॥
ਕਰਮ ਕਰਿ ਕਛਉਟੀ ਮਫੀਟਸਿ ਰੀ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Though Hanuman burnt the citadel of Lanka, uprooted the garden of Ravana, brought the wound-healing herb for Lakshmana and pleased Sri Rama, yet due to his previous karmas (actions), he could not get rid of his loin-cloth.

(Dhanasari Trilochan, p. 695)

ਮਨ ਮਹਿ ਝੂਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ॥
ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੧, ਪੰ. ੧੪੧੨)

Within his mind Ram Chand (Sri Rama) mourned for Sita and Lakshmana. He remembered Hanwantar (Hanuman), who came to meet him.

(Shalok Varan te Vadhik M. 1, p. 1412)

Episode : It is said that Hanuman's actual father was god Shiva. When Shiva and Parvati played in the forest, disguised as elephants, Ganesha was born to them. After that they played in the guise of monkeys and Parvati became pregnant, but she did not like to be the mother of a monkey. Therefore Shiva entrusted the embryo from the womb of his wife to the wind god Vayu, who deposited it in the womb of Anjana, the monkey woman. The monkey called Kesri was her husband. Thus Hanuman was born as the son of Anjana. He had the powers given by both Shiva and Vayu. He was also blessed by other gods and divinities. The sun-god told him : "My son Sugriva is living on earth with Bali and he is not as strong and powerful like him. You be of help to Sugriva as his minister and constant companion." When, in the service of Sugriva he came into contact with Sri Rama, after the abduction of Sita by Ravana and remained connected with him till his death. Several of his feats are given in Ramayana e.g. burning of Lanka, uprooting the garden of Ravana and bringing the wound-healing herb from Himalayas for healing the wounds of Lakshmana. It was he who

first met Sita in Ravana's garden and informed Sri Rama about it. According to an anecdote, before meeting Sri Rama, once Hanuman looted the belongings of some saints and seers and left nothing with them except the loin-cloth. The saints cursed him that he would also have nothing except loin-cloth.

Comments : Hanuman was a great devotee of Sri Rama and through his intense devotion, he ultimately became one with the Lord.

HARAMBAY (MAGHAR)

Source : Puranas

Reference in Guru Granth Sahib :

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ॥
ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੀਏ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. 848)

If the hard-hearted sinner dies at Banarasa, he cannot save himself from hell. If the saint of the Lord dies at Harambay, he ferries across many people besides himself.

(Asa Kabir, p. 484)

Comments : Harambay seems to be another name for Maghar, where, according to tradition, if anyone dies, he is reborn as an ass. In the above reference, Kabir has rejected such a viewpoint.

See : Maghar.

HARCHANDAURI

Source : Puranas

References in Guru Granth Sahib :

ਪੇਖੁ ਹਰਿਚੰਦਉਰੜੀ ਅਸਥਿਰੁ ਕਿਛੁ ਨਾਹੀ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੪੬੧)

You see only Harchandauri (Mirage), there is nothing permanent.

(Asa M. 5, p. 461)

ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਰੀ ਇਕੁ ਰਾਮ ਭਜਨੁ ਲੈ ਲਾਹਾ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੪੦੨)

When you see it carefully, the world is like Harchandauri (mirage), therefore get only the gain of the meditation on the Name.

(Asa M. 5, p. 402)

Episode : It is said that the king Hari Chand, son of Trishanku because of his great generosity and justice, was given a boon of going directly to heaven alongwith his subjects. When he left for heaven with his city and subjects, the sage Narada highly praised him for his works, which made him infatuated with pride. As soon as the ego welled up within him, instead of going upwards his city began to fall down. He became conscious of his mistake and repented for his pride. There and then his city stopped falling and till today remains suspended in the atmosphere. His city has thus become a mirage and an illusion and is known as *Harchandauri* or *Gandharva Nagari*. It may be called a Utopia or imaginary creation, which is visualised in desert areas because of mistiness. It appears as a sheet of water, often inverted or distorted, caused by atmospheric refraction by hot air.

See : Gandharva Nagari.

HARDWAR (HARI-DWARA)

Source : Puranas

Reference in Guru Granth Sahib :

ਕਬੀਰ ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ ਦੁਆਰ॥
ਮਤ ਹਰਿ ਪੁਛੈ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ ਬਾਰ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰ. ੧੩੬੭)

I am eager to die and also die at Hari-dwara, so that the Lord may ask who is lying here at my door-step?

(Shalok Kabir, p. 1367)

Comments : Hardwar (Hari-dwara) is a pilgrim station at the place where Ganga (the Ganges) finally breaks through the mountains into the plains of India. In the above reference Kabir does not talk about his place of pilgrimage, but instead he is eager to die at the gate of the abode of the Lord. *Hari-dwara* means the gate of the abode of the Lord.

HARICHAND

Source : Aitreya Brahmana, Puranas, Mahabharata

References in Guru Granth Sahib :

ਹਰੀਚੰਦ ਦਾਨੁ ਕਰੈ ਜਸੁ ਲੇਵੈ ॥
ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ ॥
ਆਪਿ ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

Hari Chand was praised for his generosity. Without the Guru, he could not comprehend the Indiscriminating Lord. The Lord Himself causes one to err and also instructs him.

(Gauri M. 1, p. 224)

ਤਿਨਿ ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ ਪਾਈ ॥
ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੪)

That Hari Chand, the king and master of the world, did not comprehend the Writ of the Lord. If he had known the demerit of generosity, then why could he sell himself in the market?

(Prabhati M. 1, p. 1344)

Episode : The king Harish Chandra (generally known as Hari Chand) was the twenty-eighth king of the solar dynasty and son of Trishanku. His capital was Patna. He was famous for his generosity and truthfulness. He had to face great odds because of his righteousness and remaining steadfast to his words. Once his preceptor Vishwamitra got angry with him and in his absence completed the ceremonies of his sacrificial feast through another Brahmin. Because of this, Vishwamitra wanted to punish him. Since the king was a great donor and true to his words, Vishwamitra through a stratagem, got all his kingdom and property in charity. In this state of destitution, he left his kingdom with his queen and son. Vishwamitra still persisted that the gift was not yet completed. For this the king had to sell himself, his wife and son. He himself had to perform the duties of a Chandala in a graveyard. The queen became the sweepress in the house of a Brahmin. Her son Rohit was bitten by a snake and she took it to the cemetery for cremation, where she recognised her husband as a Chandala. Both of them resolved to die upon the funeral pyre of their son. Then the gods appeared on

the scene alongwith Vishwamitra and the period of oppression ended. Rohit was then made the successor and the king and queen departed to heaven alongwith their subjects and the city. Narada induced Harish Chandra to boast of his merits, whereupon, because of the ego, the city began its downward course, which was arrested on the repentance by the king. It is said that till today the king and his followers dwell in an aerial city which according to the tradition is still visible occasionally in mid-air.

See : Harchandauri.

HIRANYAKASHIPU

Source : Puranas

Reference in Guru Granth Sahib :

ਹਰਣਾਖਸੁ ਖੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥

(ਆਸਾ ਮ: ੮, ਪੰ. ੮੫੧)

Hiranyaksha (used for Hiranyakashipu), the tyrant king was killed and Prahlada was ferried across by the Lord.

(Asa M. 4, p. 451)

Episode : Hiranyakashipu has been written as Hiranyaksha by the Gurus and the radical saints of *Guru Granth Sahib*, most probably because of the similarity of the two names. Both these demons were brothers and the folk-tradition must have erred in the pronunciation of their names. Hiranyakashipu was the son of Kashyapa and Diti. He became the king of the demons and through his penances and austerities, he usurped the authority of Indra and also is said to have exercised the functions of the sun, moon and the elements i.e. air, fire and water. He conquered the three worlds. Having become very powerful, he declared that he was virtually the God of the world. He expected all of his subjects to worship him. But his son Prahlada did not care for the orders of his father and remained a devotee of Vishnu. The father, inflated with pride ultimately had no other alternative except to kill his son. Vishnu came to the rescue of Prahlada and in the form of Narsimha (man-lion) killed the tyrant king.

See : Prahlada and Das Avatars (Man-lion).

HIRANYAKSHA

(pronounced as Harnakhash)

(Killed by boar incarnation of Vishnu. He may not be mistaken as father of Prahlada).

Source : Puranas

References in Guru Granth Sahib :

ਹਰਿ ਕੈ ਭਜਨਿ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ॥
ਖਗ ਤਨ ਮੀਨ ਤਨ ਮ੍ਰਿਗ ਤਨ ਬਰਾਹ ਤਨ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ॥

(ਮਲਾਰ ਮ: ੫, ਪੰ. ੧੨੬੯)

Which ones were not ferried across by the remembrance of the Lord? Those of the flying birds like Hansa Avatar, those of the fish form like fish incarnation, those of the deer form like the Shringi sage and those of the boar form like the boar incarnation—all were ferried across in the company of the saint.

(Malar M. 5, p. 1269)

ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ॥
ਦਾੜਾ ਅਗੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੨)

O Lord, Thou art the Ishwara supporting the earth, Narayana, the man-lion. Thou art the boar with protruding teeth and supporting the earth.

(Maru M. 5, p. 1082)

Episode : Hiranyaksha, was the brother of the tyrant demon king Hiranyakashipu. He propitiated Brahma and attained the boon of invincibility. He was exempted from hurt by god, man or beast. In great pride, he began to harrass the gods and men. He even dragged the earth to the nether-regions under the waters, wherefrom it was saved by Vishnu, who assumed the form of a boar and caused it to float again. He killed the tyrant demon with his tusks.

See : Das Avatars—the boar incarnation and also Hiranyakashipu.

HOURI

Source : Muslim Scriptures

Reference in Guru Granth Sahib :

ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈ ਖਾਕਾ॥
ਭਿਸਤੁ ਪੀਰ ਲਫਜ ਕਮਾਇ ਅੰਦਾਜਾ॥
ਹੁਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹ ਆਲਾ ਹੁਜਰਾ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੩)

Let Grace of the Lord be your Mecca and becoming the dust of the feet be your fast. Let the practice of Pir's (Guru's) instruction as required be your *Bhista* (Paradise). The devotion of the Lord-God in suitable cloister by your *Houri*, light and fragrance.

(Maru M. 5, p. 1083)

Comments : In Muslim belief any of the nymphs of Paradise is a *Houri*. When the faithful enters the heaven, he is welcomed by a *houri*. Guru Arjan Dev, in the above reference has rejected the idea of the enjoyment of a *houri* by a faithful Muslim.

INDRA

Source : Vedas, Puranas and Mahabharata

References in Guru Granth Sahib :

ਇੰਦ੍ਰੁ ਕੋਟਿ ਜਾ ਕੇ ਸੇਵਾ ਕਰਹਿ॥

(ਭੈਰਵ ਕਬੀਰ, ਪੰ. ੧੧੬੩)

Millions of Indras serve the Lord.

(Bhairo Kabir, p. 1163)

ਇੰਦ੍ਰੇ ਨੇ ਫੁਰਮਾਇਆ ਵੁਠਾ ਛਹਬਰ ਲਾਇ॥

(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਮ: ੩, ਪੰ. ੧੨੮੧)

Indra was ordered and it rained heavily.

(Var Malar M. 1, M. 3, p. 1281)

ਇੰਦ੍ਰਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ॥.....

(ਗਉੜੀ ਮ: ੫, ਪੰ. ੨੩੭)

One has to die ultimately in Indra Puri.

(Gauri M. 5, p. 237)

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

Indra received the punishment of one thousand marks of disgrace and wept.

(Var Ramkali M. 3, Shalok M. 1, p. 953)

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੁਭਾਇਆ ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੨੪੪)

On seeing Ahalya, the wife of ascetic Gautama, Indra was allured. When a thousand marks of disgrace appeared on his body, he repented in his mind.

(Prabhati M. 1, p. 1344)

Comments : Indra is the king of gods. He carries his weapon of thunderbolt in his right hand. He is the god of atmosphere and dispenses rain. Many hymns are addressed to him in Vedas. The name of his wife Indrani is Sachi. His heaven is called Amaravati or Swarga. According to Mahabharata, he seduced Ahalya, the wife of the sage Gautama. In punishment he received one thousand marks of disgrace on his body, but on performance of austerities these marks were changed to eyes. When Ravana invaded Indra and defeated him, he was carried off to Lanka by his son Meghanada, who received the title of Indra-jit. Brahma interceded on behalf of Indra for his release, but he was told that the punishment of defeat was for the seduction of Ahalya. Indra was the father of Arjuna by Kunti and for him, he is said to have cheated Karna of his divine coat of mail. In order to save his throne, he frequently sends celestial nymphs to excite the passions of holy men. He appears in rivalry with Krishna, because Krishna stole the Parijata tree from his heaven (See Var Asa M. 1, p. 470). Indra has a white horse and an elephant, which are said to have sprung out from the milk-ocean, when the same was churned by both gods and demons.

ISA, ISARA, ISHARA (ISHWARA)

Source : Puranas

References in Guru Granth Sahib :

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ..... ॥

(ਜਪੁ, ਪੰ. ੬)

Isara (Ishara) Brahma and goddess sing Thy Praises, O Lord !..

(Japu, p. 6)

ਬਲਿ ਬਲਿ ਜਾਈ ਪ੍ਰਭ ਅਪੁਨੇ ਈਸੈ ॥

(ਮਾਰੂ ਸੋਲਹੇ ਮ: ੫, ਪੰ. ੧੦੨੨)

I am a sacrifice to my Lord Isa (Ishara).

(Maru Solhe M. 5, p. 1072)

ਈਸ ਮਹੇਸੁਰੁ ਸੇਵ ਤਿਨੀ ਅੰਤੁ ਨ ਪਾਇਆ ॥

(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ. ੧੨੭੬)

Isa Mahesur (Shiva) serves the Lord, but does not know His Limits.

(Var Malar M. 1, p. 1279)

ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨੀ ਨ ਲਹੀਆ ॥

(ਵਾਰ ਗੁਜਰੀ ਮ: ੩, ਪੰ. ੫੧੬)

Isara (Ishara, Ishwara) and Brahma serve the Lord, but they could not know His Limits.

(Var Gujri M. 3, p. 516)

Comments : The words *Isa* and *Isara* are tadbhavas from Sanskrit *Ishwara*, which mean 'The Lord', but they are also titles given to Shiva, when they appear with the name of any other god.

JADAVA (YADAVA)

Source : Mahabharata, Puranas

Reference in Guru Granth Sahib :

ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ ॥

(ਧਨਾਸਰੀ ਨਾਮਦੇਵ, ਪੰ. ੬੬੩)

By cutting joke with Durbasa, Jadavas obtained the fruit (punishment).

(Dhanasari Namdev, p. 693)

Comments : Yadavas are the descendants of Yadu, the eldest son of Yayati and Devayani. They were mainly cowherds. When Krishna was born, they seem to have settled in the neighbourhood of Mathura on the banks of river Yamuna. Krishna belonged to this tribe, which migrated with Krishna to Dwarka.

See : Durbasa, Krishna.

JAGANNATHA

Source : Puranas

References in Guru Granth Sahib :

ਜਗੰਨਾਥ ਜਗਜੀਵਨ ਮਾਧੋ ॥

ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੭)

Jagannatha (The Lord of the world), Madhva, who is the life of the world, the Remover of Fear, remember Him in the heart.

(Ramkali M. 5, p. 897)

ਜਗੰਨਾਥ ਸਭਿ ਜੰਤ੍ਰ ਉਪਾਏ
ਨਕਿ ਖੀਨੀ ਸਭ ਨਬਹਾਰੇ॥

(ਨਟ ਮ: ੪, ਪੰ. ੯੮੧)

Jagannatha (The Lord of the world has created all beings; He hath
Perforated the noses of all and hath stitched the nose-string.

(Nat M. 4, p. 981)

ਕਹਾ ਉਭੀਸੇ ਮਜਨੁ ਕੀਆ.....॥

(ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਕਬੀਰ, ਪੰ. ੧੩੭੯)

What is the use of bathing (in the Jagannatha temple) in Orissa...
(Bibbas Prabhati Kabir, p. 1349)

Comments : Ordinarily, the word *Jagannatha* means the Lord of the world. The first two references above pertain to this. The third reference is about the temple of Jagannatha at Puri in Orissa.

When Jara, the hunter accidentally killed Krishna (see the entry 'Krishna'), his body remained under a tree. Some pious persons collected the bones of Krishna and put them in a box. There they remained till the king Indradyumna was directed by Vishnu to prepare the image of Jagannatha, with the bones of Krishna within it. Vishwakarma began the preparation on the condition that he would not be disturbed till the completion of the work. The king being impatient went to see the image after a fortnight. Vishwakarma, who was still busy in his work, got angry and left the work unfinished. This is the reason why the image has no hands and feet. The king was highly disappointed but on praying, Brahma promised to make the image famous. Then the gods were invited at the setting up ceremony of the image. It is said that Brahma himself acted as high-priest, who gave eyes and a soul to the god, which completely established the fame of Jagannatha. Two great annual festivals are held in the honour of the god in the months of Jaistha and Asarha.

JAHARNAVI (JAHNAVI)

Source : Puranas

Reference in Guru Granth Sahib :

ਜਾਹਰਨਵੀ ਤਪੈ ਭਾਗੀਰਥਿ ਆਣੀ.....॥

(ਮਲਾਰ ਮ: ੪, ਪੰ. ੧੨੬੩)

Jaharnavi (Jahnavi) was brought by the ascetic Bhagiratha.....

(Malar M. 4, p. 1263)

Comments : Jaharnavi or Jahnavi is another name for the river Ganga (Ganges). When, after the propitiation of Brahma and Shiva, Ganga was being brought from heaven, the sage Jahnu was disturbed in his devotions by the passage of the river. In great ire, he drank up its waters. Afterwards, when he relented he allowed the river to issue from his ear. Therefore Ganga is called Jahnavi i.e. the daughter of Jahnu.

See : Ganga, Bhagiratha.

JAMADAGNI

Source : Brahmanda Purana

Reference in Guru Granth Sahib :

ਗਾਵੈ ਜਮਦਗਨਿ ਪਰਸਰਾਮੇਸੁਰ
ਕਰ ਭੁਠਾਭੁ ਰਘੁ ਤੇਜੁ ਹਰਿਓ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੮੯)

Parasrama, the son of Jamadagni, who was divested to his hand's axe and powers by Raghuvira, sings the divine praises of Guru Nanak Dev.

(Suwaye M. Pable Ke, p. 1389)

Episode : Because of the wickedness of Kshatriya kings, the mother Earth made representation to Brahma. She was taken to Mahavishnu, who promised to take an incarnation as the son of Jamadagni and punish the wicked kings.

Jamadagni, the son of Richika, was a pious sage, and one of the Saptarishis. He married Renuka, the daughter of king Prasenajit, who was contented to partake in his ascetic life. Once Renuka went to bathe in the river, she saw Chitraratha, the prince of Mrityikavati, sporting with his wife in the water. She felt envious of their enjoyment and returned to the hermitage with defiled thoughts. Perceiving her agitation, her husband Jamadagni was exceedingly wrath. He commanded his sons to kill their mother. It was only Parashurama, who obeyed his order and with his axe struck off his mother's head. For this service, Parashurama received the boon of invincibility. Once the king Kartavirya came to the hermitage of Jamadagni and in his absence carried off his cow Kamadhenu. Parashurama was also not in the house. When he came to know of it, he followed the king and killed him in the battle. The sons of the deceased king, in great rage, came

to the hermitage and killed the sage Jamadagni. When Parashurama came home and saw his lifeless father, he swore that he would extirpate the whole race of Kshatriyas.

Comments : In the above reference from *Guru Granth Sahib*, Raghuvira or Ramachandra is shown as having been victorious over Parashurama the son of Jamadagni. Parashurama was destroying the race of Kshatriyas, when Ramchandra in an encounter with him divested him of his axe. This account is given in *Ramayana*.

See : Parashurama in *Das Avatars*.

JAMUNA (YAMUNA)

Source : Puranas

References in *Guru Granth Sahib* :

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ
ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥

(ਮਲਾਰੁ ਮ: ੪, ਪੰ. ੧੨੬੩)

Ganga, Jamuna, Godavari and Sarasvati make effort to touch the dust of the feet of saints.

(Malar M. 4, p. 1263)

ਜਰਮ ਕਰਮ ਮਛ ਕਛ ਹੁਅ ਬਰਾਹ
ਜਮੁਨਾ ਕੈ ਕੁਲਿ ਖੇਲੁ ਖੇਲਿਓ ਜਿਨਿ ਗਿੰਦ ਜੀਉ ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੩)

It is the Guru (Ramdas), who assumed the birth and work of Machh (fish incarnation), Kachh (tortoise incarnation) and Baraha (boar incarnation) and who (as Krishna) played the game of ball on the bank of Jamuna.

(Swayye Mable Chauth Ke, p. 1403)

Comments : The river Yamuna is described in the Puranas as the daughter of the sun (Surya). For sometime Krishna played on its banks. It is said that Krishna's elder brother Balarama compelled the river to change its course.

JANAKA

Source : Ramayana

References in *Guru Granth Sahib* :

ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ..... ॥

(ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ, ਪੰ. ੧੩੯੧)

You are the incarnation of king Janaka.....

(Swayye Mable Dooje Ke, p. 1391)

ਜਾਤ ਨਜਾਤਿ ਦੇਖਿ ਮਤ ਭਰਮਹੁ
ਸੁਕ ਜਨਕ ਪਗੀਂ ਲਗਿ ਧਿਆਵੈਗੋ ॥

(ਕਾਨੜਾ ਮ: ੪, ਪੰ. ੧੩੦੯)

Do not be led astray by castes. Suka, the Brahmin, meditated while sitting at the feet of the Kshatriya king Janaka.

(Kanra M. 4, p. 1309)

Comments : Janaka was the king of Mithila and father of Sita. He had a great bow of Shiva with him. He had announced that any prince who would bend that bow, would be married to his daughter. It was Rama, who performed this feat and was thus married to Sita. Janaka had invited Dasrath, the father of Rama and king of Ayodhya for the marriage ceremony. He also proposed to marry his daughter Urmilla to Lakshmana and his two nieces to Bharata and Shatrughana. All this was done with great pomp and show.

The sage Yajnavalkya was the priest of Janaka and also his adviser. Through his pure and righteous life Janaka is said to have attained Unity with Lord-God. Though he was a Kshatriya, he became the preceptor of the great Brahmin sage Suka (Sukhdev) the son of Vyasa, because of his great spiritual attainments. It is said that he asserted his right of performing sacrifices without the intervention of priests (Brahmins).

When he left this world and was going towards the Abode of the Lord, he heard in the way the cries and wailings of many jivas. They were, in fact, the sinners who were undergoing the punishment in hell. He interceded on their behalf and got them rescued from the fire of hell. The Dharmaraja let them off after receiving the Command of Lord-God, who is ever kind towards His devotees.

See : Rama and Sita.

JANMEJA (JANAMEJAYA)

Source : Mahabharata

References in *Guru Granth Sahib* :

ਜਨਮੇਜੈ ਹੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ ॥
ਕਿਉ ਸੁਖ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੫)

Janamejaya could not comprehend the Word of the Guru. Having strayed in illusion, how could he attain peace. He erred a little (and afterwards repented).

(Gauri M. 1, p. 225)

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜ੍ਹਾਇਆ॥
ਤਿਨ੍ਹਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ॥

(ਪ੍ਰਭਾਤੀ ਮ: ੧, ਪੰ. ੧੩੪੪)

The king Janamejaya was being advised by Vyasa (not to ride the horse, not to bring home the Apasaras and not to do anything at her bidding), but the king did the same and accepted the proposal of the Apasaras regarding the performance of a Yajna. He invited eighteen Brahmins. (When the queen arrived wearing transparent clothes, the Brahmins laughed). The king in great ire, killed them, (the king was seized by leprosy) and he could not escape the Destiny.

(Prabhati M. 1, p. 1344)

Episode : The king Janamejaya was the son of Parikshit and grandson of Arjuna. He did not act according to the advice of his Guru Vyasa, who forbade him from riding a particular mare, and sending the horse born of her for Ashwamedha Yajna. He was also forbidden to marry a very beautiful damsel, who would meet him while hunting in the forest. He was also told not to perform the Yajna and not invite the Brahmins for performing the rites of the Yajna. He was also cautioned for not killing the invited Brahmins. But whatever was destined had to happen. It is said that though the king tried to avoid all the above-mentioned happenings, but the Writ on his head led him towards everything anticipated by Vyasa. As a result of the killing of the Brahmins, who laughed on seeing the queen in transparent clothes, the king became a leper. In order to save himself from such a grave disease, the king was advised to listen to the Katha (reading) of Mahabharata. This great epic was recited by Vaishampayana and the king listened to it in expiation of the sin of killing Brahmins.

JARASANDHA

Source : Mahabharata, Bhagavata Purana.

Reference in Guru Granth Sahib :

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

Jarasandha and Kalayavana were killed.

(Gauri M. 1, p. 224)

Episode : Jarasandha was a terrible king of Magadha. Asti and Prapti, the two wives of Kansa were daughters of

Jarasandha. When Kansa was killed by Sri Krishna, the daughters went to their father and wailed and wept before him. Jarasandha was filled with great ire and with a mighty army besieged the city of Mathura. A fierce battle followed between Jarasandha and Sri Krishna. During the fierce fighting, Balarama was about to kill Jarasandha, when a heavenly voice was heard that Balarama was not the person to kill Jarasandha. Therefore Jarasandha was set free by Balarama and Sri Krishna. The enmity between Sri Krishna and Jarasandha was lifelong. They confronted each other eighteen times. Ultimately Sri Krishna decided to kill Jarasandha in a duel. Once Sri Krishna, alongwith Arjuna and Bhima went to the city of Magadha in the guise of Brahmins. They were received with traditional courtesy by Jarasandha, who wanted to know about their identity. Sri Krishna told him that his friends were having the vow of silence, which would terminate only at midnight. At midnight, Jarasandha came again to know the identity of the three Brahmins. Then Sri Krishna revealed to him that they were Krishna, Arjuna and Bhima and had come to fight a duel with him. They wanted to set free many innocent kings, who had unreasonably been put in a dungeon. Jarasandha was asked to select any one of them for a duel. He, in a great fury, selected Bhima, who killed him in that duel.

Comments : The tyrant had to be punished and for this purpose, the method of duel-fighting was chosen, so that the unnecessary warfare could be avoided.

JASODA (YASODA)

Source : Puranas

Reference in Guru Granth Sahib :

ਕਵਲ ਨੈਨ ਮਧੁਰ ਬੈਨ ਕੋਟਿ ਸੈਨ ਸੰਗ ਸੋਭ
ਕਰਤ ਮਾ ਜਸੋਦ ਜਿਸਹਿ ਦਹੀ ਭਾਤੁ ਖਾਹਿ ਜੀਉ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੨)

O Lord! Thou of Lotus-eyes, of Sweet Words, with whom million of companions look elegant, whom the mother Jasoda asks to eat curry and rice.....

(Swayye Mable Chauthe Ke, p. 1402)

Comments : Jasoda (Yasoda) was the foster-mother of Krishna and wife of the cowherd Nanda.

See : Krishna.

KA'BAH

Source : The Koran, Muslim Literature

References in Guru Granth Sahib :

ਜਦੁ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ
ਕਿਆ ਹਜ ਕਾਬੇ ਜਾਇਆ॥

(ਪ੍ਰਭਾਤੀ ਕਬੀਰ, ਪੰ. ੧੩੫੦)

If you pray fraudulently in your mind, what is the need of going to *Ka'bah* for a *hajj*?

(Prabbati Kabir, p. 1350)

ਸੇਖ ਸਬੂਰੀ ਬਾਹਰਾ ਕਿਆ ਹਜ ਕਾਬੇ ਜਾਇ॥
ਕਬੀਰ ਜਾ ਕੀ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ ਕਹਾਂ ਖੁਦਾਇ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰ. ੧੩੭੪)

The Sheikh (Muslim divine) without the quality of *sabar* (patience)—why should he go to *Ka'bah* for a *hajj*, says Kabir? The one who has no completeness of the heart, why should he hope for union with God?

(Sbalok Kabir, p. 1374)

Comments : *Ka'bah* is a square temple in the city of Mecca, which is the most sacred shrine of the Muslims. It is said to have been built by Adam and later on rebuilt by Abraham and Ishmael. Abraham placed in one of its corners the black stone given by the Archangel Gabriel. Just nearby, there is the Zamzam well, from which Hagar drew water to save the life of her son Ishmael. The Prophet Mohammad, who was born and bred in Mecca, removed the idols from the *Ka'bah* and established Mecca as the holy city of Islam. Whenever and wherever the Muslim prays, he has to turn his face towards *Ka'bah* and is bound to make a pilgrimage and perform *hajj* in this sacred shrine, in his lifetime.

KABLASA (KAILASA)

Source : Puranas

Reference in Guru Granth Sahib :

ਬੇਦ ਬਾਣੀ ਸਹਿਤ ਬਿਰੰਚਿ ਜਸੁ ਗਾਵੈ
ਜਾ ਕੋ ਸਿਵ ਮੁਨਿ ਗਹਿ ਨ ਤਜਾਤ ਕਬਿਲਾਸ ਕਉ॥

(ਸਵਾਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੪)

Whose Praises are sung by Brahma (Birancha) along with the hymns of the Vedas and for whom Shiva (the ascetic) holds fast on the *Kablasa* (Kailasa) mountain and does not leave it...

(Swayye Mable Chautke Ke, p. 1404)

Comments : Kailasa is a mountain situated like Meru to the north of Himalayas. The beautiful Manasarovar lake lies towards its south. Shiva's paradise (Shivapuri) is said to be a Mount Kailasa. Kuvera's abode is also there. It is also called Ganaparovata.

KACHHA (KURAMA)

(Tortoise Incarnation)

Source : Puranas

References in Guru Granth Sahib :

ਮਛ ਕਛ ਕੁਰਮੁ ਆਗਿਆ ਅਉਤਰਾਸੀ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੨੨)

Machh (Matsya incarnation), Kachh, Kurama (names of Tortoise incarnation) took birth according to the Will of the Lord.

(Maru M. 5, p. 1082)

ਗੁਕਮਿ ਉਪਾਏ ਦਸ ਅਵਤਾਰਾ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੩੭)

The ten incarnations were created under the Will of the Lord.

(Maru M. 1, p. 1037)

Comments : Both the words *Kachh* and *Kurama* are applied to the Tortoise incarnation of Vishnu. Vishnu assumed the form of a tortoise at the bottom of the milk-ocean, making his back, the pivot of the mountain Mandara, which was churned by twisting the great serpent Vasuki as the rope. In this way fourteen objects (jewels) were recovered from the ocean.

See : Das Avatars.

KAIRAU (KAURAVAS)

Source : Mahabharata

Reference in Guru Granth Sahib :

ਮੇਰੀ ਮੇਰੀ ਕੈਰਉ ਕਰਤੇ ਦੁਰਜੋਧਨ ਸੇ ਭਾਈ॥
ਬਾਰਹ ਜੋਜਨ ਛਤ੍ਰੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ॥

(ਧਨਾਸਰੀ ਨਾਮਦੇਵ, ਪੰ. ੬੯੨-੯੩)

The (Kairaus) Kauravas who had brothers like Durjodhana and uttered "everything is ours"; their canopy was spread over twelve yojanas (over 48 miles) but (in the battlefield) their bodies were eaten by vultures.

(Dhanasari Namdev, pp. 692-93)

Comments : The Kairaus or Kauravas were the sons of the king Dhritarashtra and his wife Gandhari. They are said to be one hundred in number. Duryodhana was the eldest, then there was Duhsasana. They became jealous of their cousins known as Pandava and wanted to exterminate them. The story of the great war of Mahabharata is based upon their rivalry. Both Kauravas and Pandavas are the descendants of Kuru, but this patronymic is especially applied to the sons of Dhritarashtra.

KALA-NEMI

Source : Ramayana and Puranas

Reference in Guru Granth Sahib :

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ॥

ਰਕਤਬੀਜ ਕਾਲੁ ਨੇਮੁ ਬਿਦਾਰੇ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

The Lord destroyed Jarasandha and Kalayavana; The Lord also killed Raktavija and Kala-Nem (Kala-Nemi).

(Gauri M. 1, p. 224)

Episode : Kalanemi was the uncle of the demon-king Ravana of Lanka. When Hanuman proceeded towards Himalayas in search of the medicinal herb for reviving Lakshmana, Ravana wanted him to be killed. For this purpose, he deputed Kalanemi with the promise of giving him half of his kingdom. Kalanemi assumed the form of a hermit-devotee and went to Gandhamadana, where Hanuman had gone. He invited Hanuman to his hermitage and offered him food. Hanuman refused the food and drink and went to take a bath in the nearby pond, where a crocodile seized him; he dragged the animal out of water and killed him. But from the dead body there arose a love Apsara, who had become a crocodile because of the curse of Daksha. The Apsara told Hanuman to be cautious of Kalanemi. Thereby Hanuman came to know the identity of the disguised demon. He went straight to Kalanemi and seizing him by his feet, he whirled him round and threw him with such a force that he fell before the throne of Ravana. In the Puranas, his previous life has been mentioned. He was an Asura and son of Virochana, the grandson of Hiranyakashipu. He was killed then by Vishnu, but was said to live again in Kansa and Kaliyuga.

KALAJAMUNA (KALAYAVANA)

Source : Bhagavata Purana

Reference in Guru Granth Sahib :

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

Jarasandha and Kalajamuna (Kalayavana) were killed.

(Gauri M. 1, p. 224)

Episode : Kalayavana was the king of 'Faaras' and a great friend of Jarasandha. He wanted to conquer Mathura, for which he performed penance and received a boon from Shiva that none of the Yadavas would be able to kill him. Coming to know about the protection given by Shiva to Kalayavana, Sri Krishna, somewhat dejected, shifted to Dwarka from Mathura. Another incident also occurred at this juncture. King Muchukunda, a king of solar dynasty and son of Mandhata has on the request of god Indra gone to Devaloka along with his forces and defeated the Asuras (demons). Indra wanted to bless him with an award for the service, which he had rendered. Muchukunda, feeling very tired, wanted to be shown a place, where he could have sound sleep, because he had not slept for a long time. Indra led him to a cave on earth and told him that anyone who disturbed him in sleep, would be reduced to ashes by his very look.

Kalayavana went to kill Krishna, but the latter pretended to be in great fear and fled. Kalayavana pursued him, who having come to know about Muchukunda, entered the cave. Kalayavana mistook Muchukunda for Krishna and kicked him violently. Muchukunda jumped up from his sleep and looked at Kalayavana, who was immediately reduced to ashes.

Comments : The wicked king got his due punishment.

KALI

Source : Puranas (Markandeya Purana, Durga Saptshati)

Reference in Guru Granth Sahib :

ਲਟ ਛੁਟੀ ਵਰਤੈ ਬਿਕਰਾਲ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੬੩)

With dishevelled hair, they appear terrible.

(Bhairo Kabir, p. 1163)

Comments : The above reference may be in respect of a hag, but it seems to be particularly about the goddess Kali. Durga, the consort of Shiva assumed the form of Kali, when during her war with the demons, she had to deal with the Raktavija, whose every drop of blood which fell on the ground produced more demons. As Kali she drank all the blood of the demon and did not let it fall on the ground. In art she is shown as a half-naked black woman, very terrible in appearance having claws and tusks. She wears a garland of skulls and has a protruding tongue and a mouth dripping blood.

KALI (KALIYA)

Source : Vishnu Purana

References in Guru Granth Sahib :

ਜੀਅ ਦਾਨੁ ਕਾਲੀ ਕਉ ਦੀਆ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

(My Lord) gave new life to Kali.

(Gond Namdev, p. 874)

ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ
ਕਾਲੀ ਨਥਿ ਕਿਆ ਵਡਾ ਭਇਆ॥

(ਆਸਾ ਮ: ੧, ਪੰ. ੩੫੦)

The Lord who has created the beings and controls their movements. It cannot be a great feat for Him, if as Krishna He subdued and surmounted Kali.

(Asa M. 1, p. 350)

Episode : Kali or Kaliya was a serpent king. He had five heads and lived in a pool of the river Yamuna. Numerous serpents attended him. He emitted fire and smoke. When Krishna was yet a child, while playing with Balarama and other friends, he jumped into the pool. Kaliya immediately entwined him in his coils. His friends were terrified, but Balarama asked him to exercise his divine powers. When Krishna did so, the venomous Kaliya was soon overcome. It implored Krishna for mercy, who spared him and asked him to leave the place at once.

KALI YUGA

Source : Epics and Puranas

References in Guru Granth Sahib :

ਸਤਯੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੁਜਾਚਾਰ॥
ਤੀਨੋਂ ਜੁਗ ਤੀਨੋਂ ਦਿਝੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ॥

(ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ, ਪੰ. ੩੪੬)

In Sat Yuga there was truth; in Treta, there were *Yajnas* (sacrifices) and in Dwapara, there was ritualistic worship. In the three Ages, there were three types of acts, but in Kali Yuga, the Name of the Lord is the only base.

(Gauri Bairagan Ravidas, p. 346)

ਕਲਜੁਗਿ ਰਭੁ ਅਗਨਿ ਕਾ ਕੁਝੁ ਅਗੈ ਰਖਵਾਹੁ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੮੭੦)

In Kali Yuga, the chariot is of fire and falsehood is the charioteer.

(Var Asa, M. 1, p. 470)

ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥

(ਭੈਰਵੀ ਮ: ੩, ਪੰ. ੧੧੩੧)

In the Kali Yuga, the only merit is of the Name of the Lord.

(Bhairav M. 3, p. 1131)

ਕਲੀ ਕਾਲ ਮਹਿ ਇਕ ਕਲ ਰਾਖੀ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਕਿਨੈ ਨ ਭਾਖੀ॥
ਮਨਮੁਖਿ ਕੁਝ ਵਰਤੈ ਵਰਤਾਰਾ
ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਈ ਹੇ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੪)

In Kali Yuga, there is only one-fourth of the merit of Dharma. None has described it without the Perfect Guru. The self-willed indulge in falsehood and Without the True Guru, the illusion is not effaced.

(Maru M. 1, p. 1024)

ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ॥
ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ॥
ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ॥
ਸਤਗੁਰੁ ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੮੮੦)

In Kali Yuga, only one-fourth of the power of Dharma remained. The Dharma-Bull walks only on one foot and the attachment of *maya* increases. The attachment of *maya* is exceedingly dark. One achieves salvation on attaining the Name from the True Guru.

(Ramkali M. 3, p. 880)

Comments : Kali Yuga, the present age is the age of

degeneration. Dharma-Bull in this age is only one-legged. Only one-fourth of the virtue remains in this age. The vices increase rapidly. The corruption and violence reign supreme. In Bhagavata Purana it is recorded that in this age, most of the people are Shudras. They are wicked, vicious and unkind. The falsehood, deception, fear and distress prevail everywhere. Women become shameless and ill-mannered. The kings become tyrants. There are wars, famines, droughts and floods. Guru Nanak Dev has conclusively said, "The Kali Yuga is like a knife and the kings are butchers. The Dharma has flown away like a winged-bird. There is dark night of falsehood and the moon of Truth is not visible.

See : Yugas.

KALPATARU

Source : Puranas

Reference in Guru Granth Sahib :

ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੇਨ ਲਛਮੀ ਕਲਪਤਰ
ਸਿਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ॥
ਕਰਮ ਕਰਿ ਖਾਤੁ ਮਛੀਟਸਿ ਰੀ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Amrit (ambrosia), Sassi (moon), Dhena (wish-fulfilling cow), Lakshmi, Kalpataru (wish-fulfilling tree), Sikhira (the horse) and Sunagar (Dhanwantara) all came out from the ocean, the lord of the rivers, but because of its past actions, it still remains saltish.

(Dhanasari Trilochan, p. 695)

Comments : Kalpataru is also called Parijata. It was produced when the milk-ocean was churned by god and demons. It was kept in Amaravati, the heaven of Indra. Once Krishna visited the heaven and on the request of Satyabhama, he brought it to Dwarka after a great battle. The tree returned to heaven after Krishna left this mortal world. Like Surabhi (the cow) this tree fulfilled all the wishes.

See : Parijata.

KAMA

Source : Puranas, Brahmanas

Reference in Guru Granth Sahib :

ਹੇ ਕਾਮ ਨਰਕ ਬਿਸ੍ਵਾਸ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ॥
ਚਿਤ ਹਰਣੈ ਤ੍ਵੇ ਲੋਕ ਗੰਮ੍ਹ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ॥

(ਸਲੋਕ ਸਹਸਰਨਾਮ ਮ: ੫, ਪੰ. ੧੩੫੮)

O Kama! (addressed as lust), the giver of a place in hell and transmigrator in many births, the abductor of the mind, visitor of the three worlds and destroyer of meditation, austerity and character.....

(Shalok Sabaskriti M. 5, p. 1358)

Comments : In the above reference the lust has been personified as Kama, the god of love. In Hindu mythology, he is the son of Dharma, the god of justice, by Sraddha, the goddess of faith. According to Harivansha Purana, he is the son of Lakshmi. According to Puranas, his wife is Rati, the goddess of desire. Shiva reduced him to ashes by glancing at him with his third eye, because he obstructed his penitential devotion by inspiring amorous thoughts. But afterwards he allowed him to be born again as Pradyumna. He has a son named Aniruddha and a daughter named Trisha. He is said to be the lord of Apsaras. His weapons are the bow and arrow. His vehicle is a parrot.

According to *Guru Granth Sahib*, Kama (lust) is one of the five major vices, the other four being Krodha (anger), Lobha (greed), Moha (attachment) and Ahankara (ego). Kama and Krodha both combine to destroy the body (Ramkali M. 1, p. 932). Violence, lust, greed and anger are the four streams of fire (Var Majh M. 1, p. 147). In the reference given above, Kama is said to be the cause of transmigration. It leads one to hell.

KAMADHENU

Source : Puranas

References in Guru Granth Sahib :

ਪਾਰਜਾਤੁ ਲੋੜਹਿ ਮਨ ਪਿਆਰੇ॥
ਕਾਮਧੇਨੁ ਸੋਹੀ ਦਰਬਾਰੇ॥
ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਸੇਵਾ ਗੁਰ ਪੂਰੇ ਨਾਮੁ ਕਮਾਇ ਰਸਾਇਣਾ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੭੮)

O dear mind, if you want the Parijata tree and also require

the Kamadhenu cow bedecking your house, then engage yourself in the service of the Perfect Guru.....

(Maru M. 5, p. 1078)

ਕਾਮਧੇਨੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ. ੨੬੫)

Singing the praises of the Lord is the Kamadhenu cow.

(Gauri Sukhmani M. 5, p. 265)

Comments : Kamadhenu is the name of the wish-fulfilling cow. She rose from the milk-ocean, when it was churned. It belonged to sage Vasishtha and also sage Jamadagni. Whereas she fulfilled all the wishes, she also created a host of warriors, who aided Vasishtha against Kartavirya. When she was taken away by the king Kartavirya from the hermitage of Jamadagni by force, it was Parashurama, who fought with the king and brought back the cow. Surabhi, Nandini and Shabala are said to be her different names. The Sikh Gurus considered the Name of the Lord as the Kamadhenu.

KAMALA-PATI (KAMALA KANTA)

Source : Puranas

References in Guru Granth Sahib :

ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾ ॥

(ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰ. ੬੯੧)

Kamala-Pati, the husband of Kamala (Lakshmi) i.e. Vishnu and Kavala i.e. Lakshmi do not know the Lord.

(Dhanasari Kabir, p. 691)

ਕਮਲਾਕੰਠ ਕਰਹਿ ਕੰਤੁਹਲ..... ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੨)

Kamala-Kanta, the husband of Kamala (Lakshmi) i.e. the Lord of Maya or God who enacts wonders.....

(Maru M. 5, p. 1082)

Comments : Kamala-Pati means the husband of Lakshmi or maya. In Gurmat terminology Kamala-Pati as husband of Lakshmi is Vishnu, but as the Lord of maya, He is God Himself.

KAMALA PUTA

Source : Puranas

Reference in Guru Granth Sahib :

ਬ੍ਰਹਮ ਕਮਲ ਪੁਤ੍ਰ ਮੀਨ ਬਿਆਸਾ
ਤਪੁ ਤਾਪਨ ਪੁਜ ਕਰਾਵੈਗੋ ॥

(ਕਾਨੜਾ ਮ: ੪, ਪੰ. ੧੩੦੮)

Brahma, born of lotus (the son of Lotus) and Vyasa, born of fish, performed austerities and became adorable.

(Kanra M. 4, p. 1309)

Comments : Brahma was born in the navel-lotus of Vishnu, therefore he is called the son of Lotus. In order to know the Lord, he travelled downwards in the lotus-tube for eighteen Yugas and then travelled upwards for eighteen Yugas; but still he could not know the Great Lord.

See : Brahma.

KANSA

Source : Vishnu Purana

Reference in Guru Granth Sahib :

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ ਕੋਈ ॥
ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੫)

Kansa, Kesi and Chandura were not equalled by anyone; They did not comprehend the Lord, therefore they were dishonoured.

(Gauri M. 1, p. 225)

Episode : Kansa was the son of king Ugrasena of Mathura, whom he deposed and usurped his throne with the help of his father-in-law Jarasandha, the king of Magadha. He had married two daughters of Jarasandha. He was the cousin of Devaki, who was married to Vasudeva. It was prophesied that a son born of Devaki would kill him, therefore he endeavoured to destroy all her children. The seventh child was transferred to Rohini, the second wife of Vasudeva. Krishna was the eighth child, who was exchanged with the newly born daughter of Nand and Yashodha, miraculously, on the night of his birth. The seventh child Balarama and the eighth child Krishna both were brought up by Nand. When they escaped the evil designs of Kansa, the tyrant

ordered all the young male children of his kingdom to be killed. He wanted the killing of Krishna by any means, therefore he sent several demons to do the job, but none of them could harm the divine child. He invited both the brothers Balarama and Krishna to Mathura, where the powerful demon Chandura was engaged for the job. Krishna killed Chandura, the wrestler and afterwards killed Kansa also.

See : Das Avatars (Krishna).

KAPILA (KAPILADA)

Source : Puranas

Reference in Guru Granth Sahib :

ਗਾਵਹਿ ਕਪਿਲਾਦਿ ਆਦਿ ਜੋਗੇਸੁਰ..... ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੮੯)

The great Yogis like Kapila etc. sing the Praises of Godlike (Guru Nanak).....

(Swayye Mable Pable Ke, p. 1389)

Comments : Kapila, the celebrated sage, was the founder of Sankhya philosophy. He is sometimes identified with Vishnu. He lived in the nether-regions (Patala) and is said to have destroyed sixty thousand sons of king Sagara.

See : Ganga and Bhagiratha.

KARNA

Source : Mahabharata

Reference in Guru Granth Sahib :

ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ
ਤਿਨ ਆਗਲਕੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥

(ਸਿਰੀਗੁ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੯੨)

There the great warrior like Karna was crushed with hands (by Dharmaraja), I cannot withstand him.

(Sri Raga Trilochan, p. 92)

Comments : Karna was the son of Kunti by Surya, before she was married to Pandu. He was thus the half-brother of Pandavas, but this relationship came to their notice only after his death. Kunti had been given a charm by the sage Durvasas, by which she might have a child by any god, whom she invoked. Since Karna was born before her marriage, she left the child on the banks of Yamuna,

where it was found by Nandana, the charioteer of Dhritarashtra, who brought him up. Indra gave him great strength and a javelin, which could kill anyone against whom it was hurled. Karna became the king of Anga or Bengal. Though Karna had come to know that he was the half-brother of Pandavas, still he sided with Kauravas and had great animosity for Arjuna. With the javelin, he had killed Ghatotkacha. He himself died in the great war of Mahabharata with the crescent-shaped arrow shot by Arjuna.

KASHI

Source : Puranas

References in Guru Granth Sahib :

ਸਗਲ ਜਨਮੁ ਸਿਵਪੁਰੀ ਗਵਾਇਆ ॥
ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥
ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥
ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥
ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥
ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥
ਕਹੁ ਗੁਰ ਗਜਿ ਸਿਵ ਸਭੁ ਕੋ ਜਾਨੈ ॥
ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥

(ਗਉੜੀ ਕਬੀਰ, ਪੰ. ੩੨੬)

I wasted the whole life in *Shiupuri* (Kashi, Varanasi) and at the time of death I came to Maghar. For many years I performed religious austerities at Kashi and death came while abiding at Maghar. I see no difference in Kashi and Maghar. How can one get salvation with shallow devotion. O Ganesha (who laid the foundation of Maghar) and Shiva (who laid the foundation of Kashi)! You are a witness and everybody knows that Kabir died while absorbed in Lord's devotion.

(Gauri Kabir, p. 326)

ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥
ਸਤਿਗੁਰ ਮਿਲਾਏ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ.....
ਇਹੁ ਮਨੁ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ ਬੁਝਾਇ ॥

(ਗੁਜਰੀ ਮ: ੩, ਪੰ. ੮੯੧)

Neither the intellect comes by going to Kashi, nor it goes away by remaining there. The intellect is created on meeting the True Guru, when the consciousness dawns..... This mind is the Kashi and all the pilgrim-stations and Smritis; the True Guru has given me this understanding.

(Gujri M. 3, p. 491)

Comments : Kashi or Varanasi (Banarasa) is the sacred city of the Hindus. It is believed to have descended from the gods originally. There is a belief that whosoever dies at Kashi, goes to heaven and whosoever dies at Maghar goes to hell. But Kabir has rejected this belief, which can be seen in the first reference above. Kashi is also the great religious centre of the Hindus. Many Pundits, scholars and sages of Hindu religion were concentrated there. Guru Nanak Dev held discussions with the Pundits of Kashi. Guru Amar Das in the second reference given above has refuted the idea that one becomes a man of real intellect by studying at Kashi. According to him, the real intellect comes on meeting the True Guru.

KEDARA

Source : Puranas

References in Guru Granth Sahib :

ਗੰਗਾ ਜਮੁਨਾ ਕੇਲ ਕੇਦਾਰਾ॥
ਕਾਸੀ ਕਾਂਤੀ ਪੁਰੀ ਦੁਆਰਾ॥
ਗੰਗਾ ਸਾਗਰੁ ਬੇਟੀ ਸੰਗਮੁ
ਅਠਸਠਿ ਅੰਕਿ ਸਮਾਈ ਹੇ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੨)

Ganga, Yamuna, Vrindavana and Kedara, Kasi, Mathura, Dwarka Puri, Sangam and Sixty-eight pilgrim-stations—all these places are there within Thy Form.

(Maru M. I, p. 1022)

.....ਕੇਦਾਰੁ ਬਾਪਿਓ ਮਹਸਾਈ॥

(ਮਲਾਰ ਮ: ੪, ਪੰ. ੧੨੬੩)

.....Shiva in the form of a buffalo established Kedara.

(Malar M. 4, p. 1263)

Comments : There are twelve great Lingas (Phallus) of Shiva and Kedara is one of them. Kedara is also called Kedaresa or Kedara-natha. It is an important temple of the Hindus in the Himalayas, wherein there is an image of Shiva with the head of a buffalo. It is said that having been defeated by Pandavas, Shiva assumed here the form of a buffalo. Therefore he is called Mahishaaee.

KESI (KESU)

Source : Vishnu Purana

References in Guru Granth Sahib :

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ ਕੋਈ॥
ਰਾਖੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੫)

Kansa, Kesu (Kesi) and Chandura were not equalled by anyone; They did not comprehend the Lord, therefore they were dishonoured.

(Gauri M. 1, p. 225)

ਕੇਸੀ ਕੰਸ ਮਥਨੁ ਜਿਨਿ ਕੀਆ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

(My Lord) killed Kesi and Kansa.

(Gond Namdev, p. 874)

Episode : Kesi was a demon, who took the form of a horse and attacked Krishna, who rent open his mouth by his arm and tore it asunder like a tree struck by lightning. For killing Kesi, Krishna was named Keshava.

KHAGATANA

Source : Puranas

Reference in Guru Granth Sahib :

ਖਗ ਤਨ ਮੀਨ ਤਨ ਮ੍ਰਿਗ ਤਨ ਬਰਾਹ ਤਨ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ॥

(ਮਲਾਰ ਮ: ੫, ਪੰ. ੧੨੬੯)

Khagatana (the body of a bird),

Meentana (the body of a fish),

Mrigatana (the body of a deer) and

Brabatana (the body of a boar),

were all emancipated in the company of the saint (Guru).

(Malar M. 5, p. 1269)

Comments : The personage in the body of a bird (Khaga) was Hansa (Swan) incarnation of Satyuga or Jatayu of Treta Yuga. Jatayu tried to intercept Ravana when he was forcibly taking away Sita. Rama found him in time to hear his dying words. The personage in the body of a fish was the fish incarnation of Vishnu. The personage in the body of a deer was the sage Shringi. His story is related in the *Ramayana*. He passed the earlier years of his life in the hermitage of his father in the forest and therefore had not seen the face of a woman. The damsels sent by the Raja of Anga enticed

him from the hermitage of his father. When he reached there he caused the rain to fall in plenty. He was married to Santa, the daughter of the Raja. Afterwards he was engaged to perform the aswamedha of Maharaja Dasratha. It is also thought that Mrigatana was the son of the famous sage Shringi, who was born of a doe. He had the horns of a deer on his head. Another version states that Mrigatana was Maricha, who changed his form into that of a golden deer to entice away Rama at the bidding of Ravana, when he was planning to carry away Sita. Maricha was killed by Rama. The personage in the body of boar was the boar incarnation of Vishnu.

KHARBAHANA

Source : Tradition, Puranas

Reference in Guru Granth Sahib :

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ॥
ਖਰ ਬਾਹਨੁ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ॥

(ਗੋਤ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

One who runs towards Bhairava, Bhuta or Sitala, he gets an ass to ride (Khar-Yahana) and diffuse the dust in the air.

(Gond Namdev, p. 874)

Comments : Kharbahana means the vehicle (vahana) of an ass (Khar). The goddess Sitala (Shitala) has the ass as her vehicle. Therefore the word 'Kharbahana' particularly refers to the goddess Sitala.

KINNARA

Source : Puranas

Reference in Guru Granth Sahib :

ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ. ੨੭੬)

There are millions of Yakshas, Kinnaras and Pishachas.

(Gauri Sukhmani M. 5, p. 276)

Comments : A Kinnara is a mythical being with the form of a man and the head of a horse. Kinnaras are said to have sprung from the toe of Brahma alongwith the Yakshas. They are musicians and dancers of gods and live in the heaven of Kuvera, the god of wealth.

KRISHNA

Source : Puranas

References in Guru Granth Sahib :

ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ॥
ਆਤਮਾ ਬਾਸੁਦੇਵਸ੍ਰਿ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ॥.....

(ਵਾਰ ਆਸਾ, ਮ: ੨, ਪੰ. ੪੬੯)

The One Krishna is the Chief among gods, the soul of their godliness. If one comprehends the secret, this soul is God Himself...

(Var Asa, M. 2, p. 469)

ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍॥
ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ॥
ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥
ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ॥...

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੪੬੫)

(The false Gurus) Sing of Gopis and Krishna, Sita and Rama, but not the Fearless and True Transcendental Lord Who is the Creator of the whole world, whom only His servants through their great deeds adore.....

(Var Asa, M. 1, p. 465)

ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦਾਵਲਿ
ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥
ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ
ਬਿੰਦਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੪੭੦)

In the period of Yajur Veda, there was Kahn (Krishna) in Yadava clan. He seduced Chandravali (Gopi) by force and brought (from Heaven) the Elysian Tree for her. At Vrindavana, he revelled in love with her.

(Vas Asa, M. 1, p. 470)

ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ॥
ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ॥
ਧਨਿ ਧਨਿ ਮੇਘਾ ਰੋਮਾਵਲੀ॥
ਧਨਿ ਧਨਿ ਕ੍ਰਿਸਨ ਓਵੈ ਕਾਂਬਲੀ॥
ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ॥
ਜਿਹ ਗ੍ਰਿਹ ਰਮਈਆ ਕਵਲਾਪਤੀ॥
ਧਨਿ ਧਨਿ ਬਨ ਖੰਡ ਬਿੰਦਾਬਨਾ॥
ਜਹ ਖੇਲੈ ਸ੍ਰੀ ਨਾਰਾਇਨਾ॥
ਬੇਨੁ ਬਜਾਵੈ ਗੋਧਨੁ ਚਰੈ॥
ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਆਨਦ ਕਰੈ॥

(ਮਾਲੀ ਗਉੜੀ ਨਾਮਦੇਵ, ਪੰ. ੬੮੮)

Hail, hail, the *vina* of the Lord is being played, the sweet and undying tune resounds. Hail, hail, the wool of the ram, whose blanket is worn by Krishna. Hail, hail, O mother Devaki, in whose house there plays the Lord. Hail, hail, the forest of Vrindavana, where plays the Lord Himself. When he plays upon *vina*, the cows graze, the Lord of Nama (Namdev) remains in bliss.

(Mali Gaura Namdev, p. 288)

Comments : The name Krishna is not only used for the incarnation of Vishnu, but also for God Himself. The episodes of the life of Krishna sung by the devotees of Vishnu, do not have any significance in the Sikh Scripture, as can be seen in references 2 and 3 above, but when the same Name is given to the Lord-God, as in references 1 and 4, it is used with utmost respect and all its relations are sanctified.

See : Das Avatars.

KRODHA

Source : Puranas

Reference in Guru Granth Sahib :

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧ ਕਦੇਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥
ਬਿਖਯੋਤ ਜੀਵੈ ਵਸ੍ਤੁ ਕਰੋਤਿ ਨਿਰਤੁ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥

(ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮ: ੫, ਪੰ. ੧੩੫੮)

O Krodha, the source of strife, you do not have any mercy? You have subdued the vicious persons, who dance before you like monkeys.

(Shalok Sahaskriti M. 5, p. 1358)

Comments : In the above reference, the vice of Krodha has been personified. According to Hindu mythology, Krodha is one of the daughters of Daksha. She gave birth to all sharp-toothed monsters, who devour flesh, whether in the form of animals moving on earth, the flying birds or water-jivas. She is a stream of fire.

See : Kama.

KUBERA, KUMERA (Kuvera)

Source : Epics

Reference in Guru Granth Sahib :

.....ਅਨਿਕ ਕੁਮੇਰ ॥

(ਸਾਰਗ ਮ: ੫, ਪੰ. ੧੨੩੬)

.....There are many Kumers (Kubers).....

(Sarag M. 5, p. 1236)

Comments : According to Mahabharata, Kubera (Kuvera) was the son of Pulastya. Ravana was his half-brother. The city of kuvera is called Alaka which is situated in the Himalayas. Once he was also in the possession of the city of Lanka, from which he was expelled by Ravana. He propitiated Brahma for a very long time and obtained the boon of immortality. He became one of the guardian deities of the world and also the god of wealth. He was also given by Brahma, the self-moving aerial car Pushpaka, which was seized from him by his half-brother Ravana. He is the king of the Yakshas.

KUBJA

Source : Vishnu Purana

Reference in Guru Granth Sahib :

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ
ਬਿਅਧਿ ਅਜਮਲੁ ਤਾਰੀਅਲੇ ॥

(ਗਉੜੀ ਚੌਤੀ ਨਾਮਦੇਉ, ਪੰ. ੩੪੫)

Ganika, deformed Kubja and the sinner Ajamila were emancipated.

(Gauri Cheti Namdev, p. 345)

Episode : Kubja was a deformed young female servant of Kansa. She met Krishna and Balarama on the highway of Mathura, carrying a pot of perfumed ointment. Krishna sportively asked her about the contents of the pot. She replied mirthfully that she was carrying a pot of perfume. Krishna wanted some of the substance, which was gladly given for the use of both the young men. Though her body was crooked, she was made perfectly straight by Krishna. When the deformity was removed, she appeared to be a very beautiful woman. Being full of gratitude, she invited Krishna to her house. Krishna promised to visit her some other time.

KURU-KSHETRA, KURU-CHHETRA (KULKHET, KULCHHET)

Source : Mahabharata

References in Guru Granth Sahib :

ਜੇ ਓਹੁ ਗੁਹਨ ਕਰੈ ਕੁਲਖੇਤਿ॥
ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ॥
ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸੁਵਨੀ ਸੁਨੈ॥
ਕਰੇ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ॥

(ਗੋਂਡ ਰਵਿਦਾਸ, ਪੰ. ੮੭੫)

If he goes to Kulkhet (Kurukshetra) at the time of the eclipse, and offers his bedecked wife, if he listens to all the Smritis with his ears, all these are of no avail if he indulges in calumny.

(Gond Ravidas, p. 875)

ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ॥

(ਤੁਖਾਰੀ ਮ: ੪, ਪੰ. ੧੧੧੬)

At first he (Guru Amar Das) came to Kulkhet (Kurukshetra) in order to celebrate the sacred day—festival of the True Guru.

(Tukhari M. 4, p. 1116)

Comments : *Kurukshetra* literally means 'the field of the Kurus'. It is situated near Delhi, in the state of Haryana. The great war between Kauravas and Pandavas was fought here. At this place, the celestial song of Bhagavada Gita was addressed to Arjuna by Lord Krishna. It is thus an important pilgrim-station of the Hindus. It is said that a great merit accrues if some rituals are performed here. A great fair of solar eclipse is held here. Guru Nanak Dev in his journeys visited this place on the occasion of the eclipse. Guru Amar Das also visited this place. The object of the visit of the Sikh Gurus was the spiritual amelioration of the masses.

KUVALAYAPIRA

Source : Vishnu Purana

Reference in Guru Granth Sahib :

ਕੁਵਲੀਆ ਪੀੜੁ ਆਪਿ ਮਰਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਬਾਲਕ ਰੂਪਿ ਪਚਾਹਾ॥

(ਸੋਰਠਿ ਮ: ੪, ਪੰ. ੬੦੬)

My Lord, in the form of a child killed Kuvalayapira.

(Sorath M. 4, p. 606)

Episode : The tyrant king Kansa, in order to kill Krishna and Balarama sent this demon. He was in the form of an

immense elephant and was employed to trample both the young boys under his feet. He did not succeed in his mission and was killed by Krishna.

LACHHMANA (LAKSHMANA)

Source : Ramayana

Reference in Guru Granth Sahib :

ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣੁ ਮੁਓ ਸਰਾਪਿ॥.....
ਮਨ ਮਹਿ ਝੂਠੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣੁ ਜੋਗੁ॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੧, ਪੰ. ੧੪੧੨)

The ten-headed Ravana has taken away Sita and Lachhmana (Lakshmana) was killed because of a curse. Therefore Rama grieved in his mind for Sita and Lakshmana.

(Shalok Varan te Vadbik M. 1, p. 1412)

Episode : He was son of the king Dasratha and brother of Rama. Dasrath had four sons viz., Rama, Lakshmana, Bharata and Shatrughana. Rama was his son by his wife Kaushalya, Lakshmana and Shatrughana by his wife Sumitra and Bharata by his wife Kaikeyi. The king was snared by Kaikeyi in getting the exile of Rama for fourteen years and the kingship for her son Bharata. Lakshmana and Sita both accompanied Rama during his exile in the forests. During this period, the demoness Surpanakha the sister of the demon king Ravana of Lanka saw Rama and fell in love with him. But Rama did not respond her love. Then she tried her luck with Lakshmana, but he also spurned her love. In her disappointment, she tried to harm Sita, but Lakshmana to punish her, cut off her nose. She went in this condition to her brother and narrated her woe to him. As an act of revenge, he forcibly carried away Sita. After that, Rama, with the help of Sugriva and Hanuman and their army waged a war with Ravana. The account of this war is given in Ramayana of Valmiki. During this war many a brave warrior fell in the battlefield from both sides. Lakshmana was grievously wounded and restored to health by a magic herb, which was brought by Hanuman from Himalaya. After successful completion of the war, Sita had to pass through a fire-ordeal and then all the three returned to Ayodhya where Rama was anointed the king. After sometime Sita became pregnant; but she had to pass through another ordeal again because of a

slanderous talk by a washerman. On orders from Rama, Lakshmana had to leave her at the hermitage of Valmiki before she gave birth to Lava and Kusha.

When Rama's earthly career was drawing to a close, Kal (Time) went to inform him about it. While they were busy in conversing with each other, Durvasas came and wanted to see Rama immediately and threatened him with a most direful curse, if there was any delay in their meeting. In order to save his brother from the curse, Lakshmana went in to inform him about the arrival of Durvasas, knowing fully well that anyone who witnessed the interview of Rama with Time would lose his life. In consequence of interrupting the interview, Lakshmana to the great distress of Rama had to die. Lakshmana's own wife was Urmila, the sister of Sita and he had two sons: Angada and Chandra-ketu.

See : Das Avatars, Rama and Sita.

LAKSHMI (LACHHMI or LAKHMI)

Source : Puranas

References in Guru Granth Sahib :

ਦੇਵ ਕੁਲੀ ਲਖਿਮੀ ਕਉ ਕਰਹਿ ਜੈਕਾਰੁ ॥

(ਭੈਰਵੀ ਮ: ੩, ਪੰ. ੧੧੫੮)

All the gods make obeissance to Lakhmi (Lakshmi).

(Bhairo M. 3, p. 1154)

ਜਾਂ ਦੇ ਘਰਿ ਲਛਿਮੀ ਕੁਆਰੀ..... ॥

(ਮਲਾਰ ਨਾਮਦੇਵ, ਪੰ. ੧੨੯੨)

The Lord, in whose house there is ever youthful Lachhmi (Lakshmi).

(Malar Namdev, p. 1292)

Comments : Lakshmi is the goddess of fortune. She is one of the gems (Ratan), which sprang out from the ocean, when it was churned by the gods and demons. She became the consort of Vishnu. Because of her resplendent beauty and surpassing loveliness, she is called Padma, Kamla or Kavala. She is represented as sitting at the feet of Vishnu in his repose on the snake Ananta. She is often pictured as standing on a lotus (Padam or Kamal). She is also called Sri or the goddess of prosperity. She is said to have four arms.

See : Vishnu.

LANKA

Source : Ramayana

References in Guru Granth Sahib :

ਲੰਕਾ ਸਾ ਕੋਟੁ ਸਮੁੰਦ ਸੀ ਖਾਈ ॥

ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. ੪੮੧)

A strong fort like Lanka and the moat of sea around it—such an abode of Ravana is no more traceable.

(Asa Kabir, p. 481)

ਲੰਕਾ ਗਢੁ ਸੋਨੇ ਕਾ ਭਇਆ ॥

ਮੁਰਖੁ ਰਾਵਨੁ ਕਿਆ ਲੇ ਗਇਆ ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੫੮)

The Fort of Lanka was made of gold; What did foolish Ravana take away with him ?

(Bhairo Kabir, p. 1158)

Comments : The island of Lanka as described in *Ramayana* was very vast and a place of great magnificence. It had seven wide moats and seven walls of stone and metal. It was made of gold by Vishwakarma. According to Bhagavata Purana, this island was originally the summit of Mount Meru, which was broken off by the wind-god and thrown into the sea.

See : Ravana.

LUBHATA

Source : Puranas

Reference in Guru Granth Sahib :

ਅਜਮਲੁ ਪਿੰਗੁਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ ਗਏ ਹਰਿ ਕੈ ਪਾਸਿ ॥

ਐਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ ਤੂ ਕਿਉ ਨ ਤਰਹਿ ਰਵਿਦਾਸ ॥

(ਕੇਦਾਰਾ ਰਵਿਦਾਸ, ਪੰ. ੧੧੨੪)

Ajamila, Pingula, Lubhata and Kunchara (elephant) went to the abode of the Lord. Such like evil persons attained salvation, why can't you, O Ravidas!

(Kedara Ravidas, p. 1124)

Comments : The word *Lubbata* has been used for a hunter named Lodia. He did selfless service of the saints. He got good game on a day and offered one of his preys to the saint. The saint told him that it was of no use to him. He advised him to bring the game of one bearing conch-shell, discus and mace. The hunter tried

to find out such a victim, but could not do so. In utter disappointment, he wanted to commit suicide, the Lord then manifested Himself before him.

MACHHA (MATSYA) (fish incarnation)

Source : Puranas, Satapatha Brahmana

References in Guru Granth Sahib :

ਮਛ ਕਛ ਕੁਰਮੁ ਆਗਿਆ ਅਉਤਰਾਸੀ॥

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੨)

Machh (Matsya or fish incarnation), and Kachh (Kuruma or tortoise incarnation) incarnated under the Will of the Lord.

(Maru M. 5, p. 1082)

.....ਮੀਨ ਤਨ.....ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ॥

(ਮਲਾਰ ਮ: ੫, ਪੰ. ੧੨੬੯)

Mina tan (Machh).....was redeemed in the company of the saint (Guru).

(Malar M. 5, p. 1269)

Comments : It is said that the object of this incarnation was to save Vaivaswata, the seventh Manu from destruction by a deluge. In another legend it is stated that the demon Hayagriva carried off the Veda issued from the mouth of Brahma to the nether regions in the sea wherefrom the Veda was saved by Vishnu as a fish (Machh, Matsya) by killing the demon.

See : Das Avatars (fish incarnation).

MADHUKET (MADHU and KAITABHA)

Source : Puranas

Reference in Guru Granth Sahib :

ਸਹਸਬਾਹੁ ਮਧੁ ਕੀਟ ਮਹਿਖਾਸਾ॥

ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

My Lord destroyed the demons without the practice of devotion including Sahasbahu, Madhuket, Mehkhasa.....

(Gauri M. 1, p. 224)

Episode : Madhu and Kaitabha were two formidable demons, who sprung from the ear of Vishnu, when he was sunk in his sleep of contemplation (Yoganidra) at

the end of the kalpa. Brahma created gods and demons both, who began to fight with each other. The Vedic incarnations were used as weapons by the gods. Seeing this, the demons made up their mind to steal the Vedas. Madhu and Kaitabha, aided by Maya, cast a spell on the gods and ran away with the Vedas and hid them at the bottom of the ocean. The gods were unable to perform the rites without the Vedas and Brahma was incapable of creation. At that time, Shakti, the female power of Shiva helped Vishnu in the recovery of the Vedas. Vishnu assumed the form of a boar and brought back the Vedas.

See : Das Avatars (boar incarnation).

MAHA-DEVA

Source : Puranas

References in Guru Granth Sahib :

ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੈ ਘਰਿ ਆਪਣੇ

ਤਾਮਸੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ॥

(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ. ੫੫੯)

Mahadeva, the Sage, stays within his own home, but he is morbid and highly egoistic.

(Wadhans M. 3, p. 559)

ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੈ ਮਹਾਦੇਵ ਅਉਧੁਤਾ॥

ਤਿਨੁ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਬਕੇ ਬਿਭੂਤਾ॥

(ਸੂਰੀ ਮ: ੫, ਪੰ. ੭੪੭)

The ten incarnations led their lives as kings; Mahadeva was an ascetic, he also could not know Thy Limits, O Lord! though he kept on rubbing ashes on his body and was tired in this exercise.

(Suri M. 5, p. 747)

ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੬੨)

There are millions of Mahadevas and Kailasha mountains.

(Bhairavi Kabir, p. 1162)

Comments : Mahadeva literally means 'the great god' and is another name of Shiva.

See : Shiva.

MAHA-MAI

Source : Puranas

Reference in Guru Granth Sahib :

ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥
ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

He who worships *Maha Mai* (the great goddess), from man he takes his birth as a woman.

(Gond Namdev, p. 874)

Comments : *Maha Mai* is an epithet for the goddess Parvati or Durga. She is also called Mahamaya.

MAHESH (MAHESHWARA)

Source : Puranas

References in Guru Granth Sahib :

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ਼ ਤ੍ਰੈ ਮੂਰਤਿ ਤ੍ਰਿਗੁਣਿ ਭਰਮਿ ਭੁਲਾਈ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੯੦੯)

The Trinity of Brahma, Vishnu and Mahesha (Shiva) are lost in illusion of three modes.

(Ramkali M. 3, p. 909)

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ. ੨੭੩)

Maheshuras (Maheshwaras) are in search of a *Brahm-Giani* [knower of Brahman (God)].

(Gauri Sukhmani M. 5, p. 273)

Comments : Mahesh or Maheshwara are other names of Shiva. *Maheshwara* literally means 'the great Lord'.

MALIKA (MALAIKA)

Source : Muslim Religious Literature

References in Guru Granth Sahib :

.....ਮਲਕੁ ਬਹਿਠਾ ਆਇ ॥

ਗੜੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ ਦੀਵੜੇ ਗਇਆ ਬੁਝਾਇ ॥

(ਸਲੋਕ ਫਰੀਦ, ਪੰ. ੧੩੮੦)

The malik (angel, especially the angel of death) came and seized the fort of the body, looted it and while going extinguished the two lamps of the eyes.

(Sbalok Farid, p. 1380)

ਮਲਕਲ ਮਉਤ ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥
ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨ੍ਹਿ ॥
ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੇ ਕੰਨ੍ਹਿ ॥.....

(ਸਲੋਕ ਫਰੀਦ, ਪੰ. ੧੩੮੩)

When the angel of death (malik-ul-maut) will come after breaking all the doors, those beloved brothers will bind him down for burial. See the person going on the shoulders of four people.....

(Sbalok Farid, p. 1383)

ਮਲਕੁ ਜਿ ਕੰਨੀ ਸੁਣੀਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ ॥.....

(ਸਲੋਕ ਫਰੀਦ, ਪੰ. ੧੩੭੭)

The malik (angel) about whom we had been listening, comes and shows himself.....

(Sbalok Farid, p. 1377)

Comments : *Malik* is a Persian word meaning angel. Its plural is *malaik*. One of the basic beliefs of Muslims is about angels. The prominent of them are Gabriel, Michael, Azrael and Israfil. Azrael is the angel of death.

MANDHATA

Source : Puranas

Reference in Guru Granth Sahib :

ਮਾਂਧਾਤਾ ਗੁਣ ਰਵੈ ਜੇਨ ਚਕ੍ਰਵੈ ਕਹਾਇਓ ॥.....

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

Mandhata, who was said to be a chakravarti king (an emperor), utters the Praises of the qualities of Guru Nanak Dev...

(Swayye Mable Pable Ke, p. 1390)

Episode : Mandhata or Mandhatri was the son of Yuvanaswa, who belonged to the race of Ikshwaku. Yuvanaswa had no son and no religious rite was organised to procure progeny for him. One night, a consecrated vessel containing water was placed on an altar as a part of the rite. Yuvanaswa woke up during the night and wanted to quench the thirst. He found the water only in the above-mentioned vessel and drank it. When the sages found that the water had been drunk, they made the query as to who had drunk the same. The king Yuvanaswa said that he had drunk it unwittingly. He conceived and in the course of time gave birth to a child from his right side. The boy, who was named Mandhatri (or Mandhata) grew up and became a mighty monarch. He married Hindumati

and by her had three sons and fifty daughters. All the fifty daughters were married to the sage Saibhari.

MARKANDEYA

Source : Puranas

Reference in Guru Granth Sahib :

ਮਾਰਕੰਡੇ ਤੇ ਕੋ ਅਧਿਕਾਈ ਜਿਨਿ ਤ੍ਰਿਣ ਧਰਿ ਮੁੰਡ ਬਲਾਏ ॥

(ਧਨਾਸਰੀ ਨਾਮਦੇਵ, ਪੰ. ੬੯੨)

(You have dug deep foundations and raised mansions on it. But tell me), who is greater than Markandeya who passed his life under a thatch.

(Dhanasari Namdev, p. 692)

Episode : The sage Markandeya was the son of Mrikanda. He was the author of Markandeya Purana. He is famous for his long life and great austerities. He is also called *Dirghayus*, meaning 'the long lived'. He is said to be an ardent devotee of Shiva and used to worship a lingam in Varanasi all the time. In Yama's office his age was recorded only sixteen years. When the messengers of Yama came to take him away, he clung to the lingam. The messengers did not dare to touch the lingam, therefore they went back. Then Yama himself came in person, but he could not disentangle Markandeya from the Lingam. He bound down both the sage and the lingam together with a rope. It is said that Shiva himself appeared there and then, kicked and killed Yama. After that he indulged in one of his dances. At the request of the gods, Yama was brought back to life again.

MATHURA

Source : Puranas

Reference in Guru Granth Sahib :

ਤਟ ਤੀਰਥ ਦੇਵ ਦੇਵਾਲਿਆ ਕੇਦਾਰੁ ਮਥੁਰਾ ਕਾਸੀ ॥.....ਜਾਸੀ ॥

(ਵਾਰ ਮਾਰੂ ਭਖਣੇ ਮ: ੫, ਪੰ. ੧੧੦੦)

The temples of gods at the pilgrim-stations on the banks of the rivers such as Kedara, Mathura and Kasi.....will disappear.

(Var Maru Dakhne M. 5, p. 1100)

Comments : Mathura is a holy city on the banks of Yamuna. It was founded by Shatrughana, the younger brother

of Rama. It was the birth-place of Krishna. Originally its name was Madhu-vana, because the demon Madhu lived there. Shatrughana had killed Lavana, the son of Madhu and built a city afresh naming it Madhura or Mathura. Dhruva's penance was performed here.

MECCA

Source : The Koran and Muslim Literature

Reference in Guru Granth Sahib :

ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈ ਖਾਕਾ ॥.....

(ਮਾਰੂ ਮ: ੫, ਪੰ. ੧੦੮੩)

Let your Mecca be the Grace of the Lord and the fasting be the utmost humility (of becoming the dust of the feet).....

(Maru M. 5, p. 1083)

Comments : Mecca is the sacred place of pilgrimage for Muslims. In the city stands the square temple called Ka'bah which was said to have been built by Adam. Later Abraham and Ishmael were said to have rebuilt the temple. It was at Mecca that the holy Prophet Muhammad was born in about A.D. 570. Before going to Medina, he lived there for many years and founded the Muslim religion. While praying, the Muslims must turn towards Mecca and in their lifetime, they are bound to make a pilgrimage there. This pilgrimage is called *hajj*. Mecca is situated in the hills of western Saudi Arabia, about 80 kilometres inland from the Red Sea Port of Jeddah.

MEHKHASA (MAHISHA-ASURA)

Source : Puranas, Markandeya Purana (Durga Saptashati) and Mahabharata

Reference in Guru Granth Sahib :

ਸਹਸਬਾਹੁ ਮਧੁਕੀਟ ਮਹਿਖਾਸਾ ॥.....

ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

My Lord destroyed the demons without the practice of devotion including Sahasbahu, Madhukeet, Mehkhasa.....

(Gauri M. 1, p. 224)

Episode : There is mention of two Mahishasuras in Hindu mythology. In *Mahabharata*, there is mention of this buffalo-headed demon being killed by Skanda. In *Markandeya Purana's Durga Saptashati*, a demon of this name was killed by Chandi or Durga.

MERU (SUMERU)

Source : Puranas

References in Guru Granth Sahib :

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ..... ॥

(ਜਪੁ, ਪੰ. ੭)

There are many *Karma-bbumis* (action-oriented worlds) and many Merus (mountains).....

(Japu, p. 7)

ਮੇਰ ਸੁਮੇਰ ਮੋਰੁ ਬਹੁ ਨਾਚੈ ਜਬ ਉਨਵੈ ਘਨ ਘਨਹਾਰੇ ॥

(ਨਟ ਮ: ੪, ਪੰ. ੯੮੩)

On the mountains (Meru Sumeru) many peacocks dance when the clouds are overcast.

(Nat M. 4, p. 983)

ਚੜਿ ਸੁਮੇਰਿ ਢੁਢਿ ਜਬ ਆਵਾ ॥

ਜਿਹ ਗੜੁ ਗੜਿਓ ਸੁ ਗੜੁ ਮਹਿ ਪਾਵਾ ॥

(ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ, ਪੰ. ੩੪੧)

I ascended Sumeru and came back after searching the Lord. The Lord who has built this fort of the body, I found Him there.

(Gauri Purbi Bawan Akbari Kabir, p. 341)

Comments : According to Puranas, Meru (or Sumeru) is a fabulous mountain in the centre of Jambu-Dwipa. It is eighty-four thousand Yojanas high, its depth below the surface of the earth is sixteen thousand Yojanas. The Swarga or the heaven of Indra is situated on it. It is also called golden mountain or the mountain of the gods. On the summit of Meru is the vast city of Brahma. In the foot-hills of this mountain live the Gandharvas, Kinnaras and Siddhas. The demons live in the valley.

NARADA

Source : Puranas

References in Guru Granth Sahib :

ਨਾਰਦ ਸਾਰਦ ਸੇਵਕ ਤੇਰੇ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੮)

Narada and Sarada (Sarasvati) are at Thy service, O Lord!

(Maru M. 1, p. 1028)

ਹਿੰਦੂ ਮੁਲੇ ਭੁਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ॥

ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ ॥

ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥

ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥

(ਵਾਰ ਬਿਹਾਗੜਾ ਮ: ੪, ਸਲੋਕ ਮ: ੧, ਪੰ. ੫੫੬)

Hindus have forgotten their real path and have strayed. They are practising worship according to the direction of Narada. They are blind, dumb and in total darkness. These fools worship the stones.

(Var Bibagra M. 4, Shalok M. 1, p. 556)

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧੂਅ ਬਾਰਕਿ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੈ ॥

(ਬਿਲਾਵਲ ਮ: ੯, ਪੰ. ੮੩੦)

The instruction of Narada was heard by the child Dhruva and was absorbed in devotion.

(Bilawal M. 9, p. 830)

ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥

(ਆਸਾ ਮ: ੧, ਪੰ. ੩੪੯)

In the manner of Kali Yuga, the mind dances like Narada.

(Asa M. 1, p. 349)

ਨਾਰਦੀ ਨਰਹਰ ਜਾਣਿ ਹਦੁਰੇ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੮੫)

The Lord be considered ever present, while acting the part of Narada.

(Ramkali M. 5, p. 885)

ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ..... ॥

(ਸੋਰਠਿ ਕਬੀਰ, ਪੰ. ੬੫੪)

The mind did not follow the path of devotion propounded by Narada.....

(Sorath Kabir, p. 654)

Comments : Narada is a great sage (rishi) and one of the Prajapatis. He is said to have been born out of the forehead of Brahma. He is a favourite son of Sarasvati, therefore he is a talented musician and holds a *vina* in his hand. He is a well-travelled sage and knows everything that happens in three worlds. Though he is considered a messenger of the gods, he is also popular with the demons. In mythology, Narada has a resemblance with Hermes or Mercury, because he is engaged in conveying messages and creating discord among gods and men. He is also a great instructor and preceptor. It is said that under his instructions, Dhruva became a great devotee of the Lord and attained a permanent abode for himself. His Bhakti-Sutras are very famous, but the Sikh Scripture is critical to his approach about worship, which can be seen in reference No. 2 above, though the path of devotion in itself is considered the best for the union with the Lord as in reference No. 6.

NARAKA (HELL)

Source : Puranas (Vishnu Purana)

References in Guru Granth Sahib :

ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ. ੨੭੮)

If after many austerities one is inflated with ego, he transmigrates repeatedly in Hell and Heaven.

(Gauri Sukhmani M. 5, p. 278)

ਤ੍ਰਿਹੁ ਗੁਣ ਮਹਿ ਵਰਤੈ ਸੰਸਾਰਾ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰਾ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੩੮੯)

The world deals in three modes, it transmigrates repeatedly in Hell and Heaven.

(Asa M. 5, p. 389)

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੮)

A Shakta falls and suffers in eighty-four hells.

(Maru M. 1, p. 1028)

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ॥

(ਵਾਰ ਗਉੜੀ ਮ: ੪, ਸਲੋਕ ਮ: ੫, ਪੰ. ੩੧੫)

There are many sufferings in horrible hell, which is the abode of ungrateful people.

(Var Gauri M. 4, Shalok M. 5, p. 315)

ਜੋ ਸਿਮਰੰਦੇ ਸਾਂਈਐ॥
ਨਰਕਿ ਨ ਜੋਈ ਪਾਈਐ॥

(ਮਾਝ ਮ: ੫, ਪੰ. ੧੩੨)

Those who remember the Lord, they do not go to hell.

(Majh M. 5, p. 132)

Comments : In Hindu literature twenty-eight different divisions of hell have been enumerated. Manu has enumerated twenty-one hells. It is situated below Patala and is a region of darkness, fear and terror. Its divisions are described, with the particular crime punished in them. Though the Sikh Scripture makes the mention of *Naraka* of Hinduism and *Dozakha* of Islam, it presents its own interpretation of as many hells, as the births of transmigration.

See : Dozakha.

NARASINGH (Man-lion incarnation)

Source : Puranas

References in Guru Granth Sahib :

ਬੰਮੁ ਉਪਾੜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ॥
ਅਹੰਕਾਰੀ ਦੈਤੁ ਮਾਰਿ ਪਚਾਇਆ॥

(ਭੋਰਉ ਮ: ੩, ਪੰ. ੧੧੫੪)

The Lord manifested Himself by tearing off the column and killed the egoistic demon.

(Bhairo M. 3, p. 1154)

ਪ੍ਰਭ ਬੰਡ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ॥
ਹਰਨਾਖਸੁ ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ॥
ਓਇ ਪਰਮ ਪੁਰਖ ਦੇਵਾਧਿ ਦੇਵ॥
ਭਗਤਿ ਹੇਤਿ ਨਰਸਿੰਘ ਭੇਵ॥

(ਬਸੰਤੁ ਕਬੀਰ, ਪੰ. ੧੧੯੪)

The Lord came out of the column assuming huge size and killed Hiranyaksha (Hiranyakashipu) with his nails. That Supreme Purusha and God of gods manifested Himself as Narsingh for His devotee.

(Basant Kabir, p. 1194)

Episode : Vishnu assumed the form of man-lion in order to save the world from the tyranny of the demon king Hiranyakashipu. He had propitiated Brahma and become invulnerable. No god, man or animal could kill him during day or night. He could not be slain inside or outside the palace. He was thus highly puffed up with ego and wanted his subjects to worship him. His own son Prahlada was a great devotee of Vishnu and did not leave his devotion at any cost. The tyrant tried to kill his son. He wanted to know if the Lord of Prahlada was omnipresent; was he present within the column of the palace? In great rage, he struck the column violently, whereupon, Vishnu came out of the column, tearing it off, vindicating the honour of His devotee. He had assumed the form of a man-lion (who is neither a man nor an animal). He was killed in twilight (which was neither day nor night). He was killed at the doorstep (neither inside nor outside of the palace).

See : Prahlada, Hiranyakashipu, Das Avataras (man-lion).

NEJAI

Source : Puranas

Reference in Guru Granth Sahib :

ਜਾਂ ਚੈ ਘਰਿ ਨਿਕਟ ਵਰਤੀ ਅਰਜਨੁ ਧ੍ਰੁ ਪ੍ਰਹਲਾਦੁ
ਅੰਬਰੀਕੁ ਨਾਰਦੁ ਨੇਜੈ ਸਿਧੈ ਬੁਧ
ਗਣ ਗੰਧਰਬ ਬਾਨਵੈ ਹੇਲਾ ॥

(ਮਲਾਰ ਨਾਮਦੇਵ, ਪੰ. ੧੨੯੨)

In whose house there are Arjuna, an aide-de-camp, Dhru, Prahlada, Ambrika, Narada, Nejai, Siddhas, Buddhas alongwith ninety-two sporting Ganas and Gandharvas.

(Malar Namdev, p. 1292)

Comments : In the above reference, the devotees of the Lord include Nejai. According to the editors of 'Shabdharatha', he was a sage. But there was a person named Naja or Naya, who was the son of Dharma by Kriya.

PANCHALI

Source : Mahabharata

Reference in Guru Granth Sahib :

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥
ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥

(ਮਾਰੂ ਮ: ੯, ਪੰ. ੧੦੦੮)

Panchali (the daughter of Draupad, the king of Panchal) thought of the Name of the Lord in the royal court. The Merciful Lord ended her suffering and enhanced His Own Prestige.

(Maru M. 9, p. 1008)

Comments : Panchali, the daughter of the king of Panchal is Draupadi. The above reference points to the removal of her garments in the Court and Krishna's miraculous help to her.

See : Draupadi.

PANDAVA

Source : Mahabharata

Reference in Guru Granth Sahib :

ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥
ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੯੫੪)

The Pandavas wept on becoming labourers, even if their Lord Krishna was on their side.

(Var Ramkali M. 3, p. 954)

Comments : The sons of Pandu are known as Pandavas. They were Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva. After their father's death, they returned to Hastinapur, where they were received kindly by their uncle Dhritarashtra. They were brought up with their cousins, the Kauravas. The Pandavas were only five and the Kauravas were one hundred. They received instructions from Dronacharya in arms and sciences. But the sense of rivalry developed between them from the very beginning. Yudhishtira was imparted the use of spear. Bhima was taught the use of mace and Arjuna, the use of bow. Nakul was taught the art of taming and managing horses. Sahadeva learnt astronomy and the use of the sword. Duryodhana was the eldest of the Kauravas and very jealous of all the Pandavas, especially Arjuna. The increase of rivalry led to many quarrels. Ultimately Pandavas were exiled. Duryodhana plotted their destruction by burning them in a house built of combustible materials. This plot was discovered in time. Afterwards they lived as mendicant Brahmins. For a year, they had to live incognito and in this year, they worked as labourers. The reference given above points to this event in their lives. When the great war of Mahabharata began, Krishna was personally on the side of the Pandavas. After the war, Pandavas became the rulers and when they retired from the world, they went towards heaven through Himalayas along with Draupadi, their common wife. It was only Yudhishtira, who entered heaven with his dog. Kunti, the mother of the Pandavas conceived her children by connection with the deities, because the Pandu, by the curse of a deer, could not have progeny. Yudhishtira was the son of Dharmaraja, Bhima of Vayu, Arjuna of Indra and Nakula and Sahadeva of Ashwini Kumars. Kunti had conceived of a son by Surya before her marriage with Pandu and he was Karna.

See : Draupadi, Karna and Krishna.

PANI DEVATA

Source : Guru Nanak Dev, while mentioning the preparation of the pure cooked dish for offering or eating, has described the five ingredients as corn, water, fire, salt and ghee. The first three are represented by *Ann Devata* (the god of corn), *Pani Devata* (the god of water) and *Baisantar Devata* (the god of fire). These three gods make their own contributions, which are pure in essence. Their combination alongwith

salt and ghee produce a pure mixture called 'Prasad', which is both an offering and the grace. In Hindu mythology, Vishnu, the preserver, may be considered as the god of corn, Indra, the god of rain and storm and Varuna, the god of oceans may jointly be considered as the god of water (*Pani Devata*). *Baisantar Devata* is Agni in Hindu mythology.

References in Guru Granth Sahib:

.....ਪਾਣੀ ਪਿਤਾ..... ॥

(ਜਪੁ. ਪੰ. ੮)

The water is the father of creation.

(Japu, p. 8)

ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਏ ਕਪਾਹਾ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥

(ਵਾਰ ਮਲਾਰ ਮ: ੧, ਪੰ. ੧੨੯੦)

It is from water that the foodgrains, sugarcane, cotton and even the three worlds are created.

(Var Malar M. 1, p. 1290)

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

(ਵਾਰ ਅਸਾ ਮ: ੧, ਪੰ. ੪੨੨)

In the first place, water is the seed of life, which sustains everything.

(Var Asa M. 1, p. 472)

.....ਪਾਣੀ ਦੇਵਤਾ..... ॥

(ਵਾਰ ਅਸਾ ਮ: ੧, ਪੰ. ੪੨੩)

The water being the principle of life, is called god (*devata*) by Guru Nanak Dev.

(Var Asa M. 1, p. 473)

ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥

(ਆਸਾ ਮ: ੧, ਪੰ. ੪੧੧)

The water not only moves in the form of streams, rivulets and rivers, it is stored also enormously in lakes, seas and oceans. It also takes the form of hail, ice, snow and cloud. It is present in space as vapour.

(Asa M. 1, p. 411)

ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ ॥

(ਗਉਰੀ ਕਬੀਰ, ਪੰ. ੩੨੩)

From water, heat and electricity are produced.

(Gauri Kabir, p. 323)

ਆਸਾਝੁ ਭਲਾ ਸੂਰਜੁ ਗਗਨਿ ਤਪੈ ॥

ਧਰਤੀ ਦੁਖ ਸਹੈ ਸੋਧੈ ਅਗਨਿ ਭਖੈ ॥

(ਤੁਖਾਰੀ ਬਾਰਹਮਾ ਮ: ੧, ਪੰ. ੧੧੦੮)

The sun is the source of energy for the evaporation of water.

(Tukhari Barahmaba M. 1, p. 1108)

Episode : Since there is no direct link of *Pani Devata* with mythology, there is no episode.

PARAGA (PRAYAGA)

Source : Puranas

References in Guru Granth Sahib:

.....ਪ੍ਰਾਗ ਇਸਨਾਨੇ ॥

ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੩)

Bathing in Paraga (Prayaga) etc. do not equal the Praises of the Name of the Lord.

(Gond Namdev, p. 873)

ਮਕਰ ਪ੍ਰਾਗਿ ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰੁ ਦੀਓ ਅਧ ਕਾਟਿ ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵੈ..... ॥

(ਮਾਲੀ ਗਉੜਾ ਮ: ੪, ਪੰ. ੯੮੬)

Giving away great materials in charity in the month of Magh at Paraga (Prayaga) and getting the body sawed at Kashi—without the Name of the Lord none attains salvation.....

(Mali Gaura M. 4, p. 986)

Comments : Paraga (Prayaga), the famous pilgrim-station of Hindus is nowadays called Allahabad. There is confluence of three rivers here, Ganga (Ganges), Yamuna and the fabled subterranean Sarasvati.

PARASRAMA (PARASHURAMA)

Source : Epics and Puranas

References in Guru Granth Sahib:

ਗਾਵੈ ਜਮਦਗਨਿ ਪਰਸਰਾਮੇਸੁਰ

ਕਰ ਕੁਠਾਰੁ ਰਘੁ ਤੇਜੁ ਹਰਿਓ ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੮੯)

Parasrama, the son of Jamadagni, who had been deprived of his axe and strength by Rama, sings the Praises of Guru Nanak Dev.

(Swayye Mable Pable Ke, p. 1389)

ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥

(ਵਾਰ ਰਾਮਕਲੀ ਮ: ੩, ਸਲੋਕ ਮ: ੧, ਪੰ. ੯੫੩)

Parasrama wept, when he came back to his home.

(Var Ramkali M. 3, Sbalok M. 1, p. 953)

Episode : Parashurama was the sixth incarnation of Vishnu. He was the fifth son of the Brahmin sage Jamadagni and Renuka. When the thousand-armed Kshatriya king Kartavirya forcibly took away the cow Surabhi (Kamadhenu) from the hermitage of his father Jamadagni,

Parashurama, in great rage, pursued him and in the battle killed him. The sons of the king killed Jamadagni, the father of Parshurama. Because of his father's murder, Parashurama vowed vengeance against them and the whole Kshatriya race. He is said to have fought and cleared the earth of Kshatriyas in twenty-one bloody battles. In Mahabharata it is written that he was struck senseless by Ramachandra, the seventh incarnation of Vishnu; he was deprived of his axe and his strength by Ramachandra.

See : Das Avatars (Parashurama), Jamadagni.

PARBATI (PARVATI)

Source : Puranas

References in Guru Granth Sahib :

ਗੁਰੂ ਈਸਰੁ ਗੁਰੂ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੂ ਪਾਰਬਤੀ ਮਾਈ ॥

(ਜਪੁ, ਪੰ. ੨)

My Guru is only Shiva, Gorakh (Vishnu), Brahma, Parbati, Lakshmi and Sarasvati.

(Japu, p. 2)

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ..... ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦ, ਪੰ. ੯੨੦)

The Lord Himself creates Shiva and Shakti (Parbati)....

(Ramkali M. 3, Anand, p. 920)

ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ ॥

ਸਭ ਉਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੪)

The goddesses do not know the secret of the Lord. The Unknowable Para Brahman (Transcendental Lord) is above all.

(Ramkali M. 5, p. 894)

ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ ॥

(ਭੋਰਉ ਕਬੀਰ, ਪੰ. ੧੧੬੨)

Millions of Durgas (Parbatis) massage the Lord.

(Bhairo Kabir, p. 1162)

Comments : Parbati is the consort of Shiva. As the Shakti (female energy) of Shiva, she has two aspects, the mild one and the fierce one. In her milder form she is Uma, Gauri, Parvati, Haimavati, Jaganmata and Bhavani. In her terrible aspect she is Durga, Kali, Chandi and Bhairavi.

See : Durga and Bhavani (Ad Bhavani).

PARI (FAIRY) (Plural—Parian)

Source : Persian Literature

Reference in Guru Granth Sahib :

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਅਨੰਦ, ਪੰ. ੯੧੭)

It seems that the jewel-like Ragas (musical modes) and the families of fairies (Parian) have come to sing the hymns of praise.

(Ramkali M. 3, Anand, p. 917)

Comments : *Pari* or *Peri* is a Persian word for fairy. All over the world, people have believed in fairies. They are supernatural beings like *Apsaras* and interfere with human beings for good and evil. It is said that the stories of *Arabian Nights* came to Europe from India by way of Persia. The stories of Persian flying *Peris* became mixed with other stories.

PARIKHAT (PARIKSHIT, PARICHHAT)

Source : Puranas

Reference in Guru Granth Sahib :

ਸੁਖਦੇਉ ਪਰੀਖਤੁ ਗੁਣ ਰਵੈ ਗੋਤਮ ਰਿਖਿ ਜਸੁ ਗਾਇਓ ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

Sukhadeva, Parikhyata (Parikshit) and the sage Gautama sing the Praises of Guru Nanak Dev....

(Swayye Mable Pable Ke, p. 1390)

Comments : Parikhat (Parikshit) was the son of Abhimanyu by his wife Uttara. He was the grandson of Arjuna. Even before his birth, he was killed in the womb of his mother by Aswatthaman, therefore he was born dead. It was Krishna, who brought him to life and cursed Aswatthaman. When Yudhishtira and his brothers left for heaven through Himalayas, Parikshit succeeded on the throne of Hastinapur. He incurred the imprecation of a hermit by which he was sentenced to die of the bite of a snake at the expiry of a week. In preparation of this event he went to the banks of the Ganges, where the sage Suka narrated the Bhagavata to him. In his final days, he wanted to be wholly engrossed in the thoughts of the Lord.

PARTHA (ARJUNA)

Source : Mahabharata

Reference in Guru Granth Sahib :

ਗੁਰੁ ਅਰਜੁਨੁ ਪੁਰਖੁ ਪ੍ਰਮਾਣੁ ਪਾਰਬਉ ਚਾਲੈ ਨਹੀ॥

(ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇ ਕੇ, ਪੰ. ੧੪੦੮)

Guru Arjan Dev is an authentic personality. He does not move out (of the battlefield) like Partha (Arjuna). (The word Partha connotes a son of Pritha or Kunti).

(Swayye Mable Panjuen Ke, p. 1408)

Comments : The word Partha connotes a son of Pritha or Kunti. Partha is a title applicable to the three elder Pandavas, but especially used for Arjuna.

Partha or Arjuna has been addressed the celestial song of *Bhagavada Gita*. Out of the five Pandu princes, he was the third one. His father was Indra, the king of gods. He was the favourite pupil of Dronacharya, who taught him the use of arms. He won Draupadi in her swayyamvara. Later on he married Subhadra, the sister of Krishna. By her, he had a son named Abhimanyu. He obtained the personal assistance of Krishna in the great war of Mahabharata. Krishna acted as his charioteer and before the war, instructed him regarding the religious philosophy of Yoga through *Bhagavade Gita*.

See : Draupadi, Pandavas.

PARURAU (PURURAVAS or PURU)

Source : Puranas

Reference in Guru Granth Sahib :

ਦੁਰਬਾ ਪੁਰੁਰਉ ਅੰਗਰੈ ਗੁਰ ਨਾਨਕ ਜਸੁ ਗਾਇਓ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

The sage Durvasas, the king Pururavas (or king Puru) and the sage Angiras sang the praises of Guru Nanak Dev.

(Swayye Mable Pable Ke, p. 1390)

Comments : The word Parurau may be considered with reference to two kings, who are the descendants of the sage Atri, who is generally reckoned among the seven rishis (sages). The genealogy beginning from the sage Atri is as follows :

LUNAR RACE :

The sage Atri



Soma (or Chandra) the moon



Budha (or Mercury) married Ila, daughter of Ikshwaku



Pururavas (or Aila) married the nymph Urvashi



Ayus



Nahusha



Yayati (husband of Sarmishtha and Devayani)



Puru (king of Prakssthana)

followed by Dushyanta
(husband of Shakuntala),
Bharata, Hastin (built Hastina-
pur), Kuru, Shantanu etc.

Yadu

followed by Vrishni Devarata,
Andhaka, Sur, Vasudeva
(brother of Kunti or Pritha),
Krishna and Balarama.

The king Pururavas was the son of Budha and Sadyumna (Ila). He was a beneficent pious prince. He is the hero of Vikramorvasi Natak of Kalidasa. His actual name was Vikrama. He fell in love with Urvashi, a nymph from heaven, who gave birth to his eldest son Ayus.

Puru was the sixth king of the Lunar race and the youngest son of Yayati and Sarmishtha. He and his brother Yadu (see the above genealogy) were founders of the two great branches of the Lunar race. The descendants of Puru were called Pauravas, and of this race came the Kauravas and Yadavas. Among the Yadavas or descendants of Yadu was Krishna.

PINGALA

Source : Puranas

Reference in Guru Granth Sahib :

ਅਜਮਲੁ ਪਿੰਗਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ ਗਏ ਹਰਿ ਕੈ ਪਾਸਿ॥
ਐਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ ਤੂ ਕਿਉ ਨ ਤਰਹਿ ਰਵਿਦਾਸ॥

(ਕੇਦਾਰਾ ਰਵਿਦਾਸ, ਪੰ. ੧੧੨੪)

Ajamila, Pingala, the hunter Lodia and the elephant went to the abode of the Lord; if such evil persons obtained salvation, O Ravidas, why do you not get emancipation?

(Kedara Ravidas, p. 1124)

Episode : Pingala was a comely prostitute. One day she bedecked herself in order to attract some wealthy customer. The whole day passed away and nobody turned up. She went inside her house and tried to relax and sleep. But she could not sleep also. She waited even upto midnight. When ultimately she lay down on her bed, she began to think deeply about her evil and impure way of living. In this state of self-introspection, a sense of disregard of sexual enjoyment and passion dawned upon her. On that night, the great sage Dattatreya was engaged in watching her state of mind closely. His continuous watch brought a great change in her life. She became a great devotee of the Lord and thus attained emancipation.

PISHACHAS

Source : Vedas, Epics and Puranas

Reference in Guru Granth Sahib :

ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ॥

(ਗਉੜੀ ਸੁਖਮਨੀ ਮ: ੫, ਪੰ. ੨੭੬)

There are millions of Jakhyas (Yakshas), Kinnaras and Pisachas (Pishachas).

(Gauri Sukhmani M. 5, p. 276)

Comments : Pishachas are friends and evil spirits. Vedas consider them lower than Rakshasas. They are ill-natured, spiteful and mischievous beings. It is said that they were created by Brahma alongwith other demons. They are said to haunt the earth and inhabit the forests. Sometimes the aborigines and wild tribes are also called Pishachas.

PITAMBAR PIR

Source : Puranas

Reference in Guru Granth Sahib :

ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ॥
ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. ੪੭੮)

My *bajj* (pilgrimage) is performed on the bank of Gomati, where lives my *Pitambar Pir* (the Preceptor Krishna who wears yellow clothes).

(Asa Kabir, p. 478)

Comments : *Pitambar Pir* and *Pit Basan* (see p. 1402) are the two epithets used for Krishna, who is said to be the wearer of yellow garments.

PRAHLADA

Source : Puranas

References in Guru Granth Sahib :

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ॥

(ਆਸਾ ਮ: ੪, ਪੰ. ੪੫੧)

The Hari killed the tyrant Hiranyaksha (here this name is for Hiranyakashipu) and ferried across Prahlada.

(Asa M. 4, p. 451)

ਪਿਤਾ	ਪ੍ਰਹਲਾਦੁ	ਪੜਣ	ਪਠਾਇਆ॥
ਲੇ	ਪਾਣੀ	ਪਾਏ	ਕੈ ਆਇਆ॥
ਨਾਮ	ਬਿਨਾ	ਨਹ	ਪੜਉ ਅਚਾਰ॥
ਮੇਰੀ	ਪਟੀਆ	ਲਿਖਿ	ਦੇਹੁ ਗੋਬਿੰਦ ਮੁਰਾਰਿ॥
ਪੁਤ੍ਰ	ਪ੍ਰਹਿਲਾਦ	ਸਿਉ	ਕਹਿਆ ਮਾਇ॥
ਪਰਵਿਰਤਿ	ਨ	ਪੜਹੁ	ਰਹੀ ਸਮਝਾਇ॥
ਨਿਰਭਉ	ਦਾਤਾ	ਹਰਿ	ਜੀਉ ਮੇਰੇ ਨਾਲਿ॥
ਜੇ	ਹਰਿ ਛੋਡਉ	ਤਉ	ਕੁਲਿ ਲਾਗੈ ਗਾਲਿ॥
ਪ੍ਰਹਲਾਦਿ	ਸਭਿ	ਚਾਟੜੇ	ਵਿਗਾਰੇ॥
ਹਮਾਰਾ	ਕਹਿਆ	ਨ ਸੁਣੈ	ਆਪਣੇ ਕਾਰਜ ਸਵਾਰੇ॥
ਸਭ	ਨਗਰੀ	ਮਹਿ	ਭਗਤਿ ਦ੍ਰਿੜਾਈ॥
ਦੁਸਟ	ਸਭਾ	ਕਾ	ਕਿਛੁ ਨ ਵਸਾਈ॥
ਸੰਡੇ	ਮਰਕੈ	ਕੀਈ	ਪ੍ਰਕਾਰ॥
ਸਭੇ	ਦੈਤ	ਰਹੇ	ਝਖ ਮਾਰਿ॥
ਭਗਤ	ਜਨਾ	ਕੀ	ਪਤਿ ਰਾਖੇ ਸੋਈ॥
ਕੀਤੇ	ਕੈ	ਕਹਿਐ	ਕਿਆ ਹੋਈ॥
ਕਿਰਤ	ਸੰਜੋਗੀ	ਦੈਤ	ਰਾਜੁ ਚਲਾਇਆ॥
ਹਰਿ	ਨ	ਬੁਝੈ	ਤਿਨਿ ਆਪਿ ਭੁਲਾਇਆ॥

ਪ੍ਰਭੂ ਪ੍ਰਹਲਾਦ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥
 ਅੰਧਾ ਨ ਬੁਝੈ ਕਾਲੁ ਨੇੜੈ ਆਇਆ ॥
 ਪ੍ਰਹਲਾਦੁ ਕੋਠੇ ਵਿਚਿ ਰਾਖਿਆ ਬਾਰਿ ਦੀਆ ਤਾਲਾ ॥
 ਨਿਰਭਉ ਬਾਲਕੁ ਮੁਲਿ ਨ ਡਰਈ ਮੇਰੇ ਅੰਤਰਿ ਗੁਰ ਗੋਪਾਲਾ ॥
 ਕੀਤਾ ਹੋਵੈ ਸਰੀਕੀ ਕਰੈ ਅਨਹੋਦਾ ਨਾਉ ਧਰਾਇਆ ॥
 ਜੋ ਧਰਿ ਲਿਖਿਆ ਸੁ ਆਇ ॥
 ਪਹੁਤਾ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ ॥
 ਪਿਤਾ ਪ੍ਰਹਲਾਦ ਸਿਉ ਗੁਰਜ ਉਠਾਈ ॥
 ਕਹਾ ਤੁਮਾਰਾ ਜਗਦੀਸ ਗੁਸਾਈ ॥
 ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਅੰਤਿ ਸਖਾਈ ॥
 ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ ॥
 ਥੰਮ੍ਹ ਉਪਾੜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ ॥
 ਅਹੰਕਾਰੀ ਦੈਤੁ ਮਾਰਿ ਪਚਾਇਆ ॥.....
 ਪ੍ਰਹਲਾਦ ਕੈ ਕਾਰਜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ ॥
 ਭਗਤਾ ਕਾ ਬੋਲੁ ਆਰੈ ਆਇਆ ॥
 ਦੇਵਕੁਲੀ ਲਖਿਮੀ ਕਉ ਕਰਹਿ ਜੈਕਾਰੁ ॥
 ਮਾਤਾ ਨਰਸਿੰਘ ਕਾ ਰੂਪੁ ਨਿਵਾਰੁ ॥
 ਲਖਿਮੀ ਭਉ ਕਰੈ ਨ ਸਾਕੈ ਜਾਇ ॥
 ਪ੍ਰਹਲਾਦੁ ਜਨੁ ਚਰਣੀ ਲਾਗਾ ਆਇ ॥

(ਗੋਰਉ ਮ: ੩, ਪੰ. ੧੧੫੪)

The father sent Prahlada for schooling. He carried the tablet and came to the teacher, "I will learn nothing else except the Name of the Lord. O my Lord! Write on this tablet." The mother told his son Prahlada, "Do not read and learn any other lore", she instructed. "The Fearless Lord is with me, if I leave the Lord my ancestry will be blamed". "Prahlada had led astray all the students, he does not listen to us and does everything on his own, he has spread devotion in all the town. The assembly of vicious people could not do anything. Sanda and Marka, the teachers cried out, all the demons acted violently. The Lord protects the honour of his devotees, what the created creatures can do?" Because of his past actions, the demon ruled, he did not comprehend the Lord and was led astray. He began the strife with his son Prahlada. The blind one did not know that the death had come near. He imprisoned Prahlada and locked him up. The fearless boy could not be frightened, "The Lord, my preceptor, is within me." If the created one, without any merit, falls into rivalry, the Lord's Writ works upon him, because he has begun strife with a devotee. The father carried the mace towards Prahlada, "Where is your Lord?" The Life-Giver Beneficent Lord comes for help in the end, He pervades everything that we see. The Lord manifested Himself, springing out from the column. He destroyed the egoistic demon..... For the sake of Prahlada, the Lord Manifested Himself, the wish of the devotee was

fulfilled. All the gods bow before Lakhmi (Lakshmi), "O mother! Remove this dreadful form of Narsimha (man-lion), because of fear, Lakshmi could not go there." And Prahlada, the devotee, fell at the feet of the Lord.

(Bhairo M. 3, p. 1154)

Episode : Prahlada, the famous devotee of Vishnu, was the son of the demon king Hiranyakashipu. The demon king wanted himself to be worshipped by all his subjects. It was his son Prahlada, who did not obey his orders. He was a staunch devotee of Vishnu. The king tried hard to dissuade him from following his path, but without any success. He, therefore decided to do away with him. He was thrown in the water and put in the fire, but they could not harm the young devotee. It is recorded in Bhagavata Purana that the king at last asked his son, if according to him, Vishnu was everywhere, he was not seen even in the pillar nearby. In a great anger, he struck the column, and Vishnu in order to protect the honour of his devotee, sprang forth from the column in the form of a man-lion and with his nails, killed the tyrant. (Bhairo Namdev, p. 1165) and (Basant Kabir, p. 1194). The Lord is said to have bestowed salvation to twenty-one clans of Prahlada. (Bhairo M. 3, p. 1133).

See : Das Avatars (Man-lion).

PURI DUARA (DWARKA PURI)

Source : Puranas

Reference in Guru Granth Sahib :

ਕਾਸੀ ਕਾਂਡੀ ਪੁਰੀ ਦੁਆਰਾ ॥.....ਅੰਕਿ ਸਮਾਈ ਹੋ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੨)

Kasi (Varanasi), Kanti (Mathura Puri) and Dwarka Puri.... all are merged in Thy configuration, O Lord!

(Maru M. 1, p. 1022)

Comments : Puri Duara is, in fact Dwarka Puri, which has been shortened to fit in the rhyme scheme. Literally it signifies 'the city of gates'. It was Krishna's capital in Gujarat, which is said to have submerged in the ocean after his death. It is one of the seven sacred cities of Hindus.

PURIS

(Shiva Puri, Brahma Puri, Vishnu Puri and Indra Puri)

Source : Puranas

References in Guru Granth Sahib :

ਇੰਦ੍ਰਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ॥
ਬ੍ਰਹਮਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ॥
ਸ਼ਿਵਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ॥.....

(ਗਉੜੀ ਮ: ੫, ਪੰ. ੨੩੭)

Death will ultimately come in Indra Puri (heaven of Indra),
Brahma Puri (heaven of Brahma) will not be there for ever;
Shiva Puri (heaven of Shiva) will also come to an end.....

(Gauri M. 5, p. 237)

ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭਿ ਲੋਅ ਲੋਅ ਆਕਾਰ॥
ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਕਹਿ ਨ ਸਕੀਜੈ ਕਾਰ॥

(ਵਾਰ ਸਾਰੰਗ ਮ: ੮, ਸਲੋਕ ਮ: ੧, ਪੰ. ੧੨੪੧)

All the Puris, regions and worlds of Jivas are under the
Command of the Lord. The Greatness and Acts of such
Command are Indescribable.

(Var Sarang M. 4, Shalok M. 1, p. 1241)

Comments : The word Puri is ordinarily used for a town or city. Mythologically it is related to gods. Their abodes or heavens are known as Puris. The abode of Krishna, the incarnation of Vishnu is known as Puri Dwara or Dwarka Puri. Jagannatha Puri in Orissa is the city of Jagannatha. The heavens of Indra, Brahma, Shiva and Vishnu are known as Indra Puri, Brahma Puri, Shiva Puri and Vishnu Puri respectively. According to *Guru Granth Sahib*, all the Puris of gods are temporary heavens like gods, who are also prone to death. Only the Lord-God is immortal and His Writ runs everywhere throughout His Creation.

PUTANA

Source : Vishnu Purana

Reference in Guru Granth Sahib :

ਹਰਿ ਹਰਿ ਕਰਤ ਪੂਤਨਾ ਤਰੀ॥
ਬਾਲ ਘਾਤਨੀ ਕਪਟਹਿ ਭਰੀ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

By remembering the Lord, Putana attained salvation; she,
who was the fraudulent child-killer.

(Gond Namdev, p. 874)

Episode : She, a female demon, was the daughter of Bali. She was known as a child-killer and was sent by Kansa to kill Krishna. She applied poison to her teats and attempted to suckle infant Krishna to death, but instead she herself was sucked to death by the divine child.

RAHU and KETU

Source : Puranas

Reference in Guru Granth Sahib :

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ॥.....
ਭੀ ਤੂੰ ਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥

(ਵਾਰ ਮਾਝ, ਮ: ੧, ਪੰ. ੧੪੨)

If my body writhes in pain under the influence of two evil
Grahas, Rahu and Ketu.....even then my desire to utter Thy
Praises, O Lord! may not diminish.

(Var Majb, M. 1, p. 142)

Comments : Rahu and Ketu are two Grahas. The word *Graba* means 'To seize or overpower', but this name is given to a class of demons, who seize their victims and inflict various types of troubles. Various types of Grahas have been mentioned in Hindu Literature. They have also been associated with planets, giving rise to science of astrology. The position of the planets at the time of the birth of a person are said to exert favourable or malevolent influences. The *navagrahas* are nine planets—the Sun (Surya), Moon (Soma), Mercury (Budha), Jupiter (Brihaspati), Venus (Shukra), Mars (Mangala), Saturn (Shani), Rahu (ascending node of the lunar orbit) and Ketu (descending node of the lunar orbit). In *Guru Granth Sahib*, there is mention of nine Grahas. (Bhairo Kabir, p. 1163).

In Hindu mythology, Rahu was the son of Viprachitti and Sinhika and is called by his metronymic Sainhikeya. He had four arms and his lower part ended like the tail of a fish. He is said to be a great mischief-maker. When the gods and demons had produced *Amrita*, by churning the ocean, he sat in disguise amongst the gods to receive *Amrita*. The sun and moon detected him and informed Vishnu, who cut off his head and two arms. Since he had drunk *Amrita* and secured immortality, his body was placed in the stellar sphere, the upper

part called Rahu and represented by a dragon's head, being the ascending node and the lower part called Ketu, represented by a dragon's tail, being the descending node. Rahu and Ketu wreak their vengeance on the sun and moon by occasionally swallowing them, when the eclipses occur.

RAKTAVIJA

Source : **Durga-Saptashati of Markandeya Purana**

Reference in Guru Granth Sahib :

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ ॥
ਰਕਤਬੀਜੁ ਕਾਲੁ ਨੇਮੁ ਬਿਦਾਰੇ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੮)

The Lord destroyed Jarasandha and Kalayavana. The Lord also killed Raktavija (Raktabija) and Kalanemi.

(Gauri M. 1, p. 224)

Episode : Raktavija was a demon killed by Durga or Chandi. It is said about this Asura that each drop of his blood, as it fell on the ground produced a new Asura, but Chandi put an end to it by drinking all his blood before it fell on the earth.

RAMA

Source : **Ramayana**

References in Guru Granth Sahib :

ਜਸਰਥ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮਚੰਦੁ
ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

(ਰਾਮਕਲੀ ਨਾਮਦੇਉ, ਪੰ. ੯੭੩)

In the Name of my king Ramchand son of Jasrath Rai (Dasrath), says Nama (Namdev), I drink the essence and ambrosia.

(Ramkali Namdev, p. 973)

ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ॥
ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੯੭੫)

O Pundit ! I also saw your Ramchand coming. He had a quarrel with Ravana and lost his wife.

(Gond Namdev, p. 975)

ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ ॥
ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰੁ ॥

ਕਬੀਰ ਰਾਮੈ ਰਾਮ ਕਹੁ ਕਹਿਬੈ ਮਾਹਿ ਬਿਬੇਕ॥
 ਏਕੁ ਅਨੇਕਹਿ ਮਿਲਿ ਗਇਆ ਏਕ ਸਮਾਨਾ ਏਕ॥

(ਸਲੋਕ ਕਬੀਰ, ਪੰ. ੧੩੨੮)

Kabir Says, there is difference in the utterance of 'Ram'; in this connection it can be said that the same Name is spoken by all (for Ram Chandra) and the same for the Sportive Lord. You may utter 'Ram, Ram', but there is difference in utterance. The One Ram Pervades many and the other pervades within his own self. (i.e. the son of the Dasrath).

(Sbalok Kabir, p. 1374)

ਰਾਮੁ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥
 ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝੁ ਅਪਾਰੁ॥
 ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣੁ ਮੂਢਿ ਸਰਾਪਿ॥
 ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੇ ਥਾਪਿ ਉਥਾਪਿ॥
 ਮਨ ਮਹਿ ਝੁਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ॥
 ਹਟਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ॥
 ਭੂਲਾ ਚੈਤੁ ਨ ਸਮਝਈ ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ॥
 ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਸੋ ਕਿਰਤੁ ਨ ਮਿਟਈ ਰਾਮ॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮੁ. ੧, ਪੰ. ੧੪੧੨)

Rama grieves in his mind, he gathers the army; he has within him the power of Authority. He has a great army of monkeys in his service; there is great ambition for war within him. The ten-headed Ravana has taken away Sita and because of a curse Lakshmana was killed. It is the Creator Himself, who perceives his creation and destruction. Ramchand grieves in his mind for Sita and Lakshmana. He remembers Hanuman, who was destined to come there. The mistaken demon (Ravana) does not comprehend it. It was Lord-God, who did everything, who is care-free and whose Writ cannot be effaced, saith Nanak.

(Sbalok Varan te Vadbik, M. 1, p. 1412)

Comments : The Gurus and radical saints used the names Rama and Krishna, in their verses not only for the incarnations of Vishnu but also for the Lord Almighty. They did not attach any significance to the stories and traditions about the incarnations, but when they used these names for Lord-God, they showed utmost reverence for everything connected with them. The reader can see the difference in approach in the first two references. The third reference differentiates between the two. As regards the story of the life of incarnation, several of the episodes have been recorded, which can be seen in the fourth reference. The reference to the death of Lakshmana during the war because of a curse may be noted.

See : Das Avatars, Sita and Lakshmana.

RAVANA

Source : Ramayana

References in Guru Granth Sahib :

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥

(ਸਲੋਕ ਮ: ੯, ਪੰ. ੧੪੨੮)

Rama has gone and Ravana has gone, who had a big family;
the world is a dream and nothing is stable, saith Nanak.

(Shalok M. 9, p. 1428)

ਇਕੁ ਲਖੁ ਪੁਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥
ਤਿਹ ਰਾਵਨ ਘਰਿ ਦੀਆ ਨ ਬਾਤੀ ॥
ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੋਈ ॥
ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. ੪੮੧)

Ravana, who had one lakh sons and lakh and a quarter
grandsons; there is not even a lamp and a wick in his
house; having divine powers, the sun and moon worked
in his kitchen and the god of fire washed his clothes.

(Asa Kabir, p. 481)

ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਕ ਛਤ੍ਰਪਤਿ ਖਿਨ ਮਹਿ ਗਏ ਬਿਲਾਤ ॥

(ਸਾਰੰਗ ਕਬੀਰ, ਪੰ. ੧੨੫੧)

The kings greater than Ravana left the world in no time.

(Sarang Kabir, p. 1251)

ਗੁਰਮੁਖਿ ਬਾਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ ॥
ਲੰਕਾ ਲੁਟੀ ਦੈਤ ਸੰਤਾਪੈ ॥
ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਨੁ ॥
ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥

(ਰਾਮਕਲੀ ਮ: ੧, ਸਿਧ ਗੋਸਟਿ, ਪੰ. ੯੪੨)

The Lord made the enlightened person as the bridge, who
plundered the Lanka-body in order to save it from the
agonies of vices (demons). The Gurmukh Rama killed the
egoist Ravana; the knowledge given by the Guru was like the
secrets of Vibhishana.

(Ramkali M. 1, Siddh Goshta, p. 942)

ਰਾਮੁ ਝੁਰੇ.....ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੇ..... ॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ਮ: ੧, ਪੰ. ੧੪੧੨)

The ten-headed Ravana had taken away Sita, therefore
Rama grieves.....

(Shalok Varan te Vadbik M. 1, p. 1412)

Episode : Ravana was the demon-king of Lanka. He was half-
brother of Kuvera and grandson of Rishi Pulastya. He

propitiated Brahma, who made him invulnerable against gods and demons, but he was destined to die through a woman. He could assume any form he pleased. Ramayana describes him as having ten heads, twenty arms, copper-coloured eyes and bright teeth like the young moon. He was very strong and had waged great wars with gods. He was evil-incarnate. Therefore Vishnu had to incarnate as Rama in order to destroy him. During the exile of Rama from his kingdom for fourteen years, Ravana had carried away Sita by force, therefore a great war ensued between the armies of demons on one side and vast number of monkeys on the other side. Sugriva, the king of monkeys and his general Hanuman were the allies of Rama. Many a brave warriors from both sides fell in the battlefield. Ultimately Ravana was killed. There is a story that several gods performed the menial duties in the house of Ravana. His chief wife was Mandodari and Meghanada or Indrajit was one of his sons. One of his brothers was the mighty Kumbhakarna, who ate much and slept much. His brother Vibhishana did not like his wicked deeds, therefore he left him and sided with Rama. The story of Rama and Ravana is told figuratively in the above reference No. 4. The island of Lanka is said to have been built of gold by Vishwakarma.

See : Rama, Lakshmana, Sita, Hanuman and Vibhishana.

RAVI-SUTA (SUTA-BHAN)

Source : Puranas

Reference in Guru Granth Sahib :

ਰਵਿ ਕੇ ਸੁਤ ਕੋ ਤਿਨ੍ ਝਾਸੁ ਕਹਾ ਜੁ ਚਰੰਨ ਗੁਰੂ ਚਿਤ੍ਰ ਲਾਵਤ ਹੈ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੪)

Why should they fear Ravi-Suta (the son of the sun) i.e. Dharmaraja whose mind is absorbed in the feet of the Guru.

(Swayye Mahle Chauthe Ke, p. 1404)

Comments : Dharmaraja was the son of Surya (sun), therefore he is called Ravi-Suta. *Surya* is also called *Bhan*, therefore 'Suta Bhan' also connotes 'Ravi-Suta'. (See Swayye Mahle Chauthe ke, p. 1400).

See : Dharmaraja.

RUDRA

Source : Puranas

References in Guru Granth Sahib :

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਤਿਸ ਕੀ ਸੇਵਾ ॥

(ਮਾਰੂ ਮ: ੨, ਪੰ. ੧੦੫੩)

Brahma, Vishnu and Rudra (Shiva) are in the service of the Lord.

(Maru M. 3, p. 1053)

ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕ ਆਈ ਇੰਦ੍ਰ ਲੋਕ ਤੇ ਧਾਇ ॥
ਸਾਧ ਸੰਗਤਿ ਕਉ ਜੋਹਿ ਨ ਸਾਕੈ..... ॥

(ਗੁਜਰੀ ਮ: ੪, ਪੰ. ੫੦੦)

Brahmaloka, Rudraloka and Indraloka have been invaded by maya, but it cannot even look towards *Sadh Sangat*.

(Gujri M. 5, p. 500)

ਰੁਦ੍ਰ ਧਿਆਨ ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲ੍ਹ ਉਨਹ ਜੋ ਗਾਵੈ ॥
ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥

(ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰ. ੧੩੯੬)

With the concentration of Rudra and the knowledge of the True Guru, the bard Bhal.....can only say, "O Amar Dass Bhalha, the Praises of your qualities are only your own."

(Swayye Mable Teeje Ke, p. 1396)

Comments : Rudra is another name of Shiva. *Rudra* literally means terrible. In its application to Lord Shiva, this word designates him in his destructive character.

See : Shiva.

RUKMAGADA

Source : Puranas (Narada Purana)

Reference in Guru Granth Sahib :

ਰੁਕਮਾਂਗਦ ਕਰਤੂਤਿ ਰਾਮੁ ਜੰਪਹੁ ਨਿਤ ਭਾਈ ॥

(ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰ. ੧੩੯੬)

Remembrance of the Name of the Lord was a constant function of Rukmagad.....

(Swayye Mable Teeje Ke, p. 1394)

Comments : Rukmagada was a king, who always meditated on the Name of the Lord. (See Narada Purana, chapters 9 to 38).

SAHASABAHU (SAHASARABAHU)

Source : Ramayana and Puranas

Reference in Guru Granth Sahib :

ਸਹਸਬਾਹੁ ਮਧੁਕੀਟ ਮਹਿਖਾਸਾ ॥...

ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

My Lord destroyed the demons without the practice of devotion including Sahasabahu, Madhukeet, Mehkhasa.....

(Gauri M. 1, p. 224)

Episode : Sahasabahu or Sahasarabahu means a person with a thousand arms. There are two episodes about such a person :

1. A Kshatriya king Kartavirya had one thousand arms. Once he went for hunting and visited the hermitage of Jamadagni, the father of Parashurama. There he saw the wonderful cow Kamadhenu and wanted to own it. He drove it away by force. The sage Jamadagni and his son Parashurama were not in the house. When Parashurama arrived and came to know about the whole incident, he pursued the king, killed him in battle and brought back the cow.

See : Das Avatars (Parashurama).

2. Bana a demon, the eldest son of Bali, had one thousand arms. His daughter Usha had a dream of a beautiful young man, with whom she fell in love. Her friend Chitrlekha was an artist and drew on a canvas the pictures of all the kings and their sons, who were alive at that time. Usha recognised the young man of her dream in the picture of Aniruddha, the grandson of Krishna. Chitrlekha, by her magic power carried off Aniruddha from Dwarka to Usha's palace. Usha hid him in the palace, but after that the palace-guards noticed a change in the physical appearance of Usha and reported the matter to Bana. After some search, Aniruddha was found out, and was imprisoned. Krishna and Pradyumna came to know about the captivity of Aniruddha and with an army invaded the kingdom of Bana. Having been a devotee of Shiva, Bana had received the boon of one thousand arms. He prayed to Shiva for help, who fought on the side of Bana. Ultimately Krishna was successful. Usha was then married to Aniruddha and the couple returned to Dwarka.

SALAGRAMA (SHALAGRAMA)

Source : Puranas

References in Guru Granth Sahib :

ਸਾਲਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ
ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ॥.....

(ਬਸੰਤੁ ਹਿੰਦੋਲ ਮ: ੧, ਪੰ. ੧੧੭੦) 41

O Brahmin! Worship the Lord as Shalagrama and consider the good deeds as the rosary of Tulsi.....

(Basant Hindol M. 1, p. 1170) 41

ਸਾਲਗ੍ਰਾਮੁ ਹਮਾਰੈ ਸੇਵਾ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੩੯੩)

For me, the service is Shalagrama.

(Asa M. 5, p. 393) 41

Episode : For a devotee of Vishnu, Shalagrama, a black ammonite is a most sacred object. The Salagrama stone is found on the bed of river Gandaki. It is said that Vrinda was the wife of Jalandhar, an Asura born of Mahadeva's sweat, which fell in the sea. On account of great austerities Jalandhar got a boon of invincibility as long as his wife Vrinda remained faithful to him. Vrinda was famous in the three worlds for her conjugal faithfulness. Because of his birth from the sea, Jalandhar claimed that the fourteen gems churned out of the ocean actually belonged to him. Therefore he asked Indra to arrange their return, but Indra refused to do so. Then there was a war and Indra sought the help of Shiva and Vishnu. Shiva went to Vrinda, but he was turned out. Vishnu assumed the form of Jalandhar himself and succeeded in violating her modesty. When Vrinda discovered the fraud, she cursed Vishnu to become a stone. That is the origin of Shalagrama. Vishnu also cursed Vrinda, who became the Tulsi plant.

The Brahmins usually worship Vishnu as Salagrama in their daily Puja.

SANAKADIKA (SANAKA etc.) SANAKA, SANANDANA, SANATANA and SANATKUMARA

(Sanakadika pertains to all these four names)

Source : Puranas

References in Guru Granth Sahib :

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ॥

(ਆਸਾ ਕਬੀਰ, ਪੰ. ੪੭੮)

Sanaka and Sananda (Sanandana) could not know the limits of the Lord.

(Asa Kabir, p. 478)

ਸਨਕ ਸਨੰਦਨ ਨਾਰਦ ਮੁਨਿ ਸੇਵਹਿ
ਅਨਦਿਨੁ ਜਪਤ ਰਹਹਿ ਬਨਵਾਰੀ॥

(ਗੁਜਰੀ ਮ: ੪, ਪੰ. ੫੦੭)

Sanaka, Sanandana and Narada Muni serve Thee and always meditate on Thee, O Lord!

(Gujri M. 4, p. 507)

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾ॥
ਸੇਖਨਾਗਿ ਤੇਰੇ ਮਰਮੁ ਨ ਜਾਨਾ॥

(ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰ. ੬੯੧)

The sages of gods like Sanaka, Sananda, Shiva and Shesha Naga could not know Thy secret, O Lord!

(Dhanasari Kabir, p. 691)

ਸਨਕ ਸਨੰਦਨ ਤਪਸੀ ਜਨ ਕੇਤੇ
ਗੁਰ ਪਰਸਾਦੀ ਪਾਰਿ ਪਰੇ॥

(ਭੈਰਵੀ ਮ: ੧, ਪੰ. ੧੧੨੫)

Sanaka, Sanandana and many persons observing religious austerities ferried across the world-ocean by the grace of the Guru.

(Bhairavi M. 1, p. 1125)

ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਗਾਵਤ ਗਾਵਤ ਸੁਕ ਪ੍ਰਹਿਲਾਦ॥

(ਸਾਰਗ ਮ: ੫, ਪੰ. ੧੨੨੪)

Sanakadika and Brahmadika (Brahma etc.) sing, also Suka and Prahlada sing the Praises of the Lord.

(Sarag M. 5, p. 1224)

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਨਕ ਸਨੰਦਨ ਸਨਾਤਨ
ਸਨਤਕੁਮਾਰ ਤਿਨੁ ਕਉ ਮਹਲੁ ਦੁਲਭਾਵਉ॥

(ਆਸਾ ਮ: ੫, ਪੰ. ੪੦੧)

Brahma etc., Sanaka etc., Sanaka, Sanandana, Sanatana and Sanatkumara, even for them, the Abode of the Lord is difficult to attain.

(Asa M. 5, p. 401)

Episode : In Bhagavata Purana, it is written that Brahma, while creating the world, after some initial failures, created four Munis (sages) viz., Sanaka, Sanandana, Sanatana and Sanatkumara. But they did not like the work of creation and absorbed themselves in austerities and worship of the Lord-God. In this way, the very purpose of further creation by Brahma was defeated. This filled Brahma with great rage, from which sprang forth Rudra, who carried on the work of creation.

SANDA MARKA

Source : Puranas

References in Guru Granth Sahib :

ਸੰਡੇ ਮਰਕੈ ਕੀਈ ਪੁਕਾਰ॥

ਸਡੇ ਦੇਤ ਰਹੇ ਝਖ ਮਾਰਿ॥

(ਭੈਰਉ ਮ: ੩, ਪੰ. ੧੧੫੪)

Sanda and Marka made a petition to the demon king Hiranyakashipu against Prahlada.....

(Bhairo M. 3, p. 1154)

ਸੰਡਾ ਮਰਕਾ ਜਾਇ ਪੁਕਾਰੇ॥

ਪੜੈ ਨਹੀ ਹਮ ਹੀ ਪਚਿ ਹਾਰੇ॥

(ਭੈਰਉ ਨਾਮਦੇਉ, ਪੰ. ੧੧੬੫)

Sanda, Marka cried out to the king that Prahlada does not take interest in the studies and they were tired of instructing him.

(Bhairo Namdev, p. 1165)

ਸੰਡੇ ਮਰਕੈ ਕਹਿਓ ਜਾਇ॥

ਪ੍ਰਹਲਾਦ ਭੁਲਾਏ ਬੇਗਿ ਧਾਇ॥

(ਬਸੰਤ ਕਬੀਰ, ਪੰ. ੧੧੯੪)

Sanda and Marka went to the king and made a complaint and Prahlada was very swiftly called.

(Basant Kabir, p. 1194)

Episode : Sanda and Marka were the two teachers, who were assigned the task of teaching Prahlada. The devotee (saint) did not listen to them and was always absorbed in devotion. He even talked about the devotion of Vishnu to other fellow-students.

See : Prahlada.

SARASVATI

Source : Puranas

Reference in Guru Granth Sahib :

ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ
ਤੀਰਥਿ ਤੀਰਥਿ ਭ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਰੀ॥
ਕਰਮ ਕਰਿ ਕਮਾਲੁ ਮਫੀਟਸਿ ਰੀ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Shiva, the destroyer of many sins and the master of three worlds, wandered in several pilgrim-stations, but could not be successful in his mission. The sin of severing the fifth head of Brahma could not be washed off from him. Because of his action, the skull of Brahma sticking to his hand could not fall away till he reached Kapalmochan.

(Dhanasari Trilochan, p. 695)

Episode : According to some accounts Brahma produced Sarasvati. She was considered as his daughter, but seeing her beauty, Brahma followed her lustfully. To whichever direction she went, Brahma created a head in order to see her. When she could not escape from all the four directions and the four heads of Brahma, she flew towards the sky. Brahma produced the fifth head. Such demeanour of Brahma was not liked by Shiva, therefore he cut off the fifth head of Brahma. This head stuck to his hand, for which Shiva had to go to several pilgrim-stations. Ultimately, this head fell away at Kapalmochan.

In later traditions, Sarasvati has been mentioned as the wife of Brahma. She is the goddess of speech and learning and also the inventress of the Sanskrit language and Devanagari script. In her portraits she is shown as seated on a lotus and holding a *vina* in her hand.

There is no direct reference to her in the Sikh Scripture. Her other names are Savitri and Gayatri.

SARSUTI (SARASVATI)

Source : Vedas, Puranas

Reference in Guru Granth Sahib :

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ
ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ ਸਾਧੁ ਕੀ ਤਾਈ॥

(ਮਲਾਰ ਮ: ੪, ਪੰ. ੧੨੬੩)

Ganga, Jamuna, Godavari and Sarsuti make effort to touch the dust of the feet of the saint. (They say: we are full

of the dirt of sins and our dirt is removed by the dust of the feet of the saint).

(Malar M. 4, p. 1263)

Comments : In the Vedas, Sarasvati (Sarsuti) is mentioned as a river. In all probability, it was a sacred river of the early Aryans. As a river-goddess, Sarasvati is said to be the bestower of fertility, fatness and wealth. In later period, she is the wife of Brahma and goddess of speech and learning.

See : Sarasvati.

SATYUGA (SATJUG)

Source : Puranas and Epics

References in Guru Granth Sahib :

ਸਤਜੁਗਿ ਰਭੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਬਵਾਹੁ ॥

(ਵਾਰ ਅਸਾ, ਮ: ੧, ਪੰ. ੪੭੦)

In Satyuga the chariot is of contentment and charioteer of Dharma (Piety).

(Var Asa, M. 1, p. 470)

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥
ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੈ ਚਾਰਿ ॥
ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋ ਬੀਚਾਰਿ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੮੮੦)

In Satyuga everyone spoke Truth, in every home, there were enlightened persons absorbed in devotion. In Satyuga, the Dharma-bull stood on all its four feet, the enlightened person contemplates and knows it.

(Ramkali M. 3, p. 880)

ਸਤਜੁਗਿ ਸਚੁ ਸੰਤੋਖੁ ਸਰੀਰਾ ॥
ਸਤਿ ਸਤਿ ਵਰਤੈ ਗਹਿਰ ਗੰਭੀਰਾ ॥
ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਪਰਖੈ
ਸਾਚੈ ਹੁਕਮਿ ਚਲਾਈ ਹੇ ॥.....
ਸਤਜੁਗਿ ਸਾਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥
ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ ॥
ਮਨਿ ਮੁਖਿ ਸਾਚੁ ਭਰਮ ਭਉ ਭੰਜਨੁ
ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਖਾਈ ਹੇ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੩)

In Satyuga everybody was absorbed in Truth and contentment. The Truth pervaded in its profundity. The True Lord, in His True Command, judges the Truth....

In Satyuga, everyone spoke Truth, the True Lord, pervaded as Truth; there was truth in mind and mouth, the dispeller of fear and illusion; the enlightened person had friendship with Truth.

(Maru M. 1, p. 1023)

Comments : In Satyuga or Kritayuga, there is cent percent Dharma. The Dharma-Bull is said to be four-legged. The fourfold virtues of truthfulness, devotion, kindness and charity are practised. It is written in *Mahabharata* that there were no divisions of gods and demons, there was no buying and no selling, no efforts were made by men, the fruit of the earth were obtained by mere wishes. There was no disease, no malice, no hatred, no cruelty, no affliction, no fear and no jealousy. The people of all the professions fulfilled their duty and everyone was devoted to the Lord.

See : Yugas.

SAUNA (SAUNAKA)

Source : Vedas and Puranas

References in Guru Granth Sahib :

ਛਨਿਛਰਵਾਰਿ ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ ॥
ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ ॥

(ਬਿਲਾਵਲੁ ਮ: ੩, ਵਾਰ ਸਤ, ਪੰ. ੮੪੧)

Saturday—Consideration of the Shastra of Sauna (Saunaka, a sage) dealing with omens (whether an action is good or bad, which time is suitable or unsuitable for that action) is merely whim and ego; the whole world is deluded in it.

(Bilawal M. 3, Var Sat, p. 841)

ਸੋਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥

(ਸਿਰੀਰਾਗੁ ਮ: ੫, ਪੰ. ੪੮)

That is for me the Sauna Shastra through which the Name of the Lord is remembered.

(Sri Raga M. 5, p. 48)

Comments : Saunaka, the son of Sunaka and grandson of Gritsamada, was a sage reputed as the author of the Brihad-devata, an Anukramani and other works. He is said to be a teacher of the Atharva-Veda. It was Saunaka, who established the distinctions of the four castes. Regarding Atharva-Veda it is said that the prayer which in older Veda is the instrument of devotion is here rather the tool of superstition. The most prominent feature of

this Veda is the multitude of incantations which it contains. The Sikh Scripture is critical about the observance of omens.

SEKH-NAG (SAHASARA PHANI, SHESHA NAGA)

Source : Puranas

References in Guru Granth Sahib :

ਸੇਖਨਾਗ ਤੇਰੇ ਮਰਮੁ ਨ ਜਾਨਾ ॥

(ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰ. ੬੯੧)

Sekhnag (Shesha Naga) could not know Thy secret, O Lord!

(Dhanasari Kabir, p. 691)

ਸਹਸ ਫਨੀ ਜਪਿਓ ਸੇਖਨਾਗੇ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਵੈਗੋ ॥

(ਕਾਨੜਾ ਮ: ੮, ਪੰ. ੧੩੦੯)

Sekhnag (Shesha Naga) remembered the Lord with his one thousand hoods, but in doing so, he could not know the end of the Lord.

(Kanra M. 4, p. 1309)

Comments : Shesha Naga is the king of the nagas (serpents), who abide in the infernal region called Patala. He has a thousand heads, which form the canopy of Vishnu. His coils form a bed, on which Vishnu sleeps. Lakshmi, the consort of Vishnu sits towards his feet. He is said to support eight elephants, who support the world. It is said that he utters everyday a new Name of the Lord with every mouth, but still there is no end to Lord's Names. Whenever he yawns, the earth-quakes are caused. He is clothed in purple and wears a white necklace. He holds a plough in one hand and a pestle in the other. He is also called Ananta.

SHANKARA

Source : Puranas

References in Guru Granth Sahib :

ਸੰਕਰ ਕ੍ਰੋੜਿ ਤੇਤੀਸ ਧਿਆਇਓ
ਨਹੀ ਜਾਨਿਓ ਹਰਿ ਮਰਮਮ ॥

(ਬੈਰਾੜੀ ਮ: ੮, ਪੰ. ੭੧੯)

Shankara and thirty-three crore of gods meditated on the Lord, but could not know his secret.

(Bairari M. 4, p. 719)

ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਵ ॥
ਖੋਜਤ ਹਾਰੇ ਦੇਵ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੮)

Shankara does not know the secret of the Lord; the gods have accepted defeat in their search.

(Ramkali M. 5, p. 894)

ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣਾ ॥

(ਵਾਰ ਗੁਜਰੀ ਮ: ੫, ਪੰ. ੫੧੮)

Shankara, Vishnu and the incarnations of Vishnu utter the Praises of the Lord from their mouths.

(Var Gujri M. 5, p. 518)

Comments : Shankara is another name of Shiva. It is in his creative character.

See : Shiva.

SHIVA

Source : Puranas

References in Guru Granth Sahib :

ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੇ ਘਰਿ ਆਪਣੇ ਤਾਮਸੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥

(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ. ੫੫੯)

Shiva, the sage, remains absorbed within himself, but he is full of wrath and ire.

(Wadhans M. 3, p. 559)

.....ਮਹਾਦੇਵ ਅਉਧੁਤਾ ॥

ਤਿਨੁ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ ॥

(ਸੁਹੀ ਮ: ੫, ਪੰ. ੭੮੭)

Shiva, the Yogi, though tired of smearing his body, could not know Thy end, O Lord!

(Subi M. 5, p. 747)

ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਵ ॥

(ਰਾਮਕਲੀ ਮ: ੫, ਪੰ. ੮੯੮)

Shiva does not know the secret of the Lord.

(Ramkali M. 5, p. 894)

ਪਾਂਡੇ ਤੁਮਰਾ ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤੁ ਦੇਖਿਆ ਥਾ ॥
ਸੋਦੀ ਕੇ ਘਰਿ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ ਲੜਕਾ ਮਾਰਿਆ ਥਾ ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੫)

O Pundit! I saw your Mahadeva (Shiva) coming; while riding on his white Bull, his meal was prepared in the house of the storekeeper, which he did not like and in rage, killed his son.

(Gond Namdev, p. 875)

ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ ॥
ਬਰਦ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ ॥

(ਗੋਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

Those who meditate on the name of Shiva, they ride on the Bull and beat the tabor.

(Gond Namdev, p. 874)

ਸਿਵਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥

(ਗਉੜੀ ਮ: ੫, ਪੰ. ੨੩੭)

The heaven of Shiva will come to an end.

(Gauri M. 5, p. 237)

ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸੁਰੀ ਇਸਨਾਨ ਰੇ ॥
ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿ ਸਾਰਗ ਪਾਨ ਰੇ ॥
ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥

(ਏਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

Though the moon abides on the forehead of Shiva and bathes in the Ganges and in his own clan, he came into contact with Krishna, the incarnation of Vishnu, but the blemish from his face in not dispelled because of his past deed (the blemish of helping Indra to seduce Ahalya).

(Dhanasari Trilochan, p. 695)

ਸਿਵ ਅਗੈ ਸਕਤੀ ਹਾਰਿਆ ਏਵੈ ਹਰਿ ਭਾਈਆ ॥

(ਵਾਰ ਮਾਰੂ ਡਖਣੇ ਮ: ੫, ਪੰ. ੧੦੬੬)

The Lord Willed that Shiva be defeated by Shakti.

(Var Maru Dakshne M. 5, p. 1096)

Episode : One of the gods of Hindu Triad, who represents the quality of *Tamasa*. Though he is a Yogi and very wise, he is full of wrath and ire. The Supreme Being has assigned him the task of destruction. The word *Shiva* is often used for the Supreme Being like Vishnu, but as the god of Triad, he is considered a disciple of Maya. His consort Parvati (also called Durga, Bhavani, Sati, Uma, Chandi etc.) is also called Shakti. Figuratively, this world is called a play of Shiva and Shakti. Shakti is maya. The Vehicle of Shiva is the Bull Nandi. Though there is mention of the heaven of Shiva, he is generally shown as a wandering mendicant, mostly haunting the cremation grounds and accompanied by ghosts, goblins and evil spirits. His matted locks are tied in the coils of a serpent, which holds its hood raised over his head. He carries a tabor in his hand and is fabled to have received the Ganges in his locks. When the milk ocean was churned, he drank the poison that appeared on the surface of the

ocean. The poison got stuck up in his throat, which gave a dark blue colour to his throat. This is the reason why he is called 'Neelkantha'. He has a third eye in his forehead and carries a trident in his second hand. He is also said to have some incarnations. There is a crescent or half-moon on his forehead.

See : Chaudaha Ratan, Ganges and Bull.

SHUKRA

Source : Puranas

Reference in Guru Granth Sahib :

ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ ॥
ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ ॥
ਬਿਨੁ ਗੁਰੁ ਪੁਛੇ ਜਾਇ ਪਇਆਰੀ ॥

(ਗਉੜੀ ਮ: ੧, ਪੰ. ੨੨੪)

The king Bali was proud of his wealth. He was puffed up greatly by performing Yajnas (sacrifices). By not consulting his Guru (Shukra), he went to the nether-regions (Patala).

(Gauri M. 1, p. 224)

Comments : Shukra or Venus is one of the planets. Mythologically Shukra was the son of Bhrigu. He was the Guru of Bali and the demons. When the dwarf (Vamana) met Bali, he asked Bali to be cautious about the demands put by him. But the king Bali did not hold further consultations with his Guru, therefore the dwarf incarnation of Vishnu, through stratagem, sent him to the nether-regions.

See : Bali.

SIDDHAS

Source : Puranas

References in Guru Granth Sahib :

ਕੇਤੇ ਸਿਧ ਭੁਧ ਨਾਥ ਕੇਤੇ..... ॥

(ਜਪੁ, ਪੰ. ੭)

There are many Siddhas, Buddhas and Nathas.....

(Japu, p. 7)

ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵ ਲਾਗੇ ॥

(ਗਉੜੀ ਗੁਆਰੇਰੀ ਕਬੀਰ, ਪੰ. ੩੩੦)

Many became Siddhas, having been totally devoted towards the Lord.

(Gauri Guareri Kabir, p. 330)

ਸਿਧ ਚਤੁਰਾਸੀਹ ਮਾਇਆ ਮਹਿ ਖੇਲਾ॥

(ਭੈਰਵੀ ਕਬੀਰ, ਪੰ. ੧੧੬੦)

Eighty-four Siddhas play in maya.

(Bhairo Kabir, p. 1160)

ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ॥

ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰੁ ਬਨਾਵਉ॥

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ॥

(ਗੁਰੂਗ੍ਰੰਥ ਮ: ੧, ਪੰ. ੨੨੫)

If I am called a Siddha and command occult powers; the crown and canopy may bedeck my head; how can I search for Truth without the Grace of the Lord.

(Gauri M. 1, p. 225)

Comments : Siddhas are semi-divine beings of great purity.

They are said to dwell in the regions of the sky between the earth and the sun. Their number is recorded as eighty-eight thousand. They enjoy great occult powers. They do not take part in the procreation of the living beings.

The tradition of Siddhas was carried forward by historical personages, who were known as Siddhas, Nathas or Yogis. These Siddhas are eighty-four in number and include Gorakh as prominent Siddha. Lohreepa is another Siddha. Gorakh is also included among the nine Nathas; Machhander Nath, the Guru of Gorakh Nath and Charpat Nath are among them. Some of the kings came under the impact of Siddhas and Nathas. They became Kanphata Yogis and wore ear-rings. They include Bharthari and Gopi Chand. The names mentioned above appear in *Guru Granth Sahib*.

The Sikh Scripture is against the use of the occult powers, and also the renunciation of the world. The poem 'Siddh Goshta' of Guru Nanak Dev amply exhibits the difference in the working of Siddhas and Sants.

SITA

Source : Ramayana

References in *Guru Granth Sahib* :

ਰਾਮ ਝੁਰੈ.....ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੈ.....॥

(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮ: ੧, ਪੰ. ੧੪੧੨)

The ten-headed Ravana has taken away Sita, therefore Rama grieves.....

(Shalok Varan te Vadbik, M. 1, p. 1412)

.....ਨਚਨਿ ਗੁਰ॥.....ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੪੬੫)

The false Gurus sing about the episode of Rama and Sita.

(Var Asa M. 1, p. 465)

ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੫)

Rama had lost his wife and had to wage a war with Ravana.

(Gond Namdev, p. 875)

Episode : Sita was the daughter of Janaka Videhi, the king of Mithila. For her marriage, a Swayyamavara was arranged. It was proclaimed that whosoever would bend the bow of Shiva, would be married with the princess. Several princes tried, but it was only Rama who was successful in this brave act. After her marriage she went to Ayodhya with her husband. Rama was the crown prince, but before the coronation, his step-mother Kaikeyi prevailed upon the king to banish him from the kingdom for fourteen years and instead install her son Bharata in his place. Sita accompanied Rama in his exile, but was carried away by Ravana, the king of Lanka. The tyrant king made every effort to win her to his will, but could not do so. A great war ensued between Rama and his allies on one side and the armies of Ravana on the other. Ultimately, the demon king was killed, but this pious and chaste great lady had to pass through a fire-ordeal as a proof of her innocence for the world. After that she returned with her husband to Ayodhya. But before she gave birth to her twins Lava and Kusha, she was sent to the hermitage of Valmiki because of a slanderous utterance of a washerman. There she lived till her sons mastered all the arts of war and intercepted the *Ashvamedha Yajna* (horse-sacrifice) of their father. When Rama came to know to their identity, he called back Sita. But her heart was very heavy because of the treatment meted out by her. She wanted to go back to the mother-earth from which she is said to have sprung up. Because of her wish, the ground opened and she was taken back into the source.

The word 'Sita' ordinarily means 'a furrow'. In the *Ramayana* her father says that he found her while ploughing his field. For this reason, she is sometimes called *Ayoni-ja* (not born from the womb). Being the daughter of the king Janaka, she is also called Janaki.

See : Rama, Lakshmana and Janaka.

ਸਿਧ ਚਉਰਾਸੀਹ ਮਾਇਆ ਮਹਿ ਖੇਲਾ ॥

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ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰੁ ਬਨਾਵਉ ॥

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥

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Source : Ramayana

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(ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ, ਮ: ੧, ਪੰ. ੧੪੧੨)

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See : Rama, Lakshmana and Janaka.

SITALA (SHITALA)

Source : Puranas

Reference in Guru Granth Sahib :

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ॥
ਖਰ ਬਾਹਨੁ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ॥

(ਗੋਂਡ ਨਾਮਦੇਉ, ਪੰ. ੮੭੪)

He who runs towards Bhairava, Bhuta (Ghost) or Sitala, he can only be recipient of the reward of the vehicle of an ass, who rolls up in the dust.

(Gond Namdev, p. 874)

Comments : Sitala is the name of the deity, who is supposed to have the charge of that disease i.e. small-pox. She has the vehicle of an ass and is dressed in red clothes. She is worshipped for the protection of persons suffering from small-pox.

SUDAMA

Source : Puranas

Reference in Guru Granth Sahib :

ਦਾਲਦੁ ਭੰਜਿ ਸੁਦਾਮੇ ਮਿਲਿਓ ਭਗਤੀ ਭਾਇ ਤਰੇ॥

(ਮਾਰੂ ਮ. ੪, ਪੰ. ੯੯੫)

The Lord met Sudama after removing his poverty. He was emancipated through the devotion of love.

(Maru M. 4, p. 995)

Episode : Sudama had been a classfellow of Krishna and studied under the same teacher in the early years of their lives. When Krishna was the king of Dwarka, Sudama in utter poverty went with great hesitation, at the insistence of his wife, to ask the king for help. The poor Brahmin sent a message to the king, mentioning his identity. Krishna could well judge the object of the visit of an old classfellow after a very long period. He himself came to receive him at the gate and with great respect seated him besides his throne. Though Sudama had brought a small quantity of rice with him, he was not so bold as to present the same to the king. After asking about the well-being of Sudama's family, Krishna snatched the small bag of rice and there and then began to munch the rice out of great love and respect for his old friend. Though Sudama could not tell Krishna about his straitened circumstances

Krishna, provided all the wherewithals to Sudama's family before he reached back home. Sudama's example is often quoted to show the response of the Lord for love and devotion.

SUKA (SUKADEVA, SUKHADEVA)

Source : Puranas

References in Guru Granth Sahib :

ਜਾਤ ਨਜਾਤਿ ਦੇਖਿ ਮਤ ਭਰਮਹੁ
ਸੁਕ ਜਨਕ ਪਗੀਂ ਲਗਿ ਧਿਆਵੈਗੋ॥
ਜੁਠਨ ਜੁਠਿ ਪਈ ਸਿਰ ਉਪਰਿ
ਖਿਨੁ ਮਨੁਆ ਤਿਲੁ ਨ ਫੁਲਾਵੈਗੋ॥

(ਕਾਨੜਾ ਮ. ੪, ਪੰ. ੧੩੦੯)

Do not be misled by noticing the higher and lower castes, Suka clings to the feet of Janaka and meditates on the Lord. Loads of garbage fell on Suka's head, but he did not agitate even a little bit in his mind.

(Kanra M. 4, p. 1309)

ਸੁਖਦੇਉ ਪਰੀਖਤੁ ਗੁਣ ਰਵੈ ਗੋਤਮ ਰਿਖਿ ਜਸੁ ਗਾਇਓ॥

(ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ, ਪੰ. ੧੩੯੦)

Sukhdev, Parikshat and Gautama sing the Praises (of Guru Nanak Dev).

(Swayye Mable Pable Ke, p. 1390)

Comments : Suka (Sukadeva or Sukhadeva) was the son of the famous sage Vyasa. Though he was a Brahmin and son of a famous Brahmin sage, he became a disciple of a Kshatriya king Janaka. Therefore it is not necessary that only a Brahmin can become a Guru. The caste is of no significance in the domain of spirituality. The preceptor Janaka, in order to test his disciple Suka, kept him standing outside the precincts of arena of sacrifice (Yajna). The impure articles of food-leaving were thrown outside, which fell on the head of Suka. But he did not move from the spot where he was standing. He did not agitate at all. He passes all the tests of his preceptor. He had been a great spiritual leader of his time. It is said that he read the *Bhagavata Purana* before the king Parikshat, when his end was approaching.

See : Vyasa and Janaka.

SURAJA (SURYA)

Source : Epics and Puranas

References in Guru Granth Sahib :

ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥
ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੪੬੪)

The sun-god and moon-god are in Thy Fear, O Lord! There is no end to the distances of million of miles traversed by them.

(Var Asa, M. 1, p. 464)

ਕੋਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੋਤੇ..... ॥

(ਜਪੁ, ਪੰ. ੭)

There are many Indras, sun-gods and moon-gods.....

(Japu, p. 7)

ਬਿਸੁ ਕਾ ਦੀਪਕੁ ਸੁਆਮੀ..... ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

The sun-god, (whose charioteer is Aruna), is the light of the world.....

(Dhanasari Trilochan, p. 695)

ਰਵਿ ਕੇ ਸੁਤ ਕੋ ਤਿਨ੍ਹ੍ਹ ਕਾ ਜੁ ਚਰਨ ਗੁਰੂ ਚਿਤੁ ਲਾਵਤ ਹੈ ॥

(ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ, ਪੰ. ੧੪੦੪)

Why should they fear the son of sun-god i.e. Dharmaraja, who meditate on the Feet of the Guru?

(Svayye Mable Chauthe Ke, p. 1404)

Comments : The sun-god is the great source of light and heat. According to a legend, he is the son of Kashyapa and Aditi. In another, he is referred to as the son of Brahma. His wife was Sanjana, who was the daughter of Vishwakarma. Because of his over-powering effulgence, Vishwakarma cut away the eighth part of his effulgence. Out of the fragments of the cut-away pieces, discus of Vishnu, trident of Shiva and some weapons of other gods were made. In various descriptions, he is said to be the father of Ashvini Kumars, Dharmaraja, Shani, Sugriva etc. His chariot is driven by seven horses and his charioteer is Aruna. He is known by several names, as Biswa ka Deepak, Ravi Sut or Sut Bhan, Martand, Savitri, Vivaswat etc.

SURAPATI

Source : Puranas

Reference in Guru Granth Sahib :

ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ ਜਾਨਾਂ ॥

(ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰ. ੬੯੧)

O Lord, the personages like Hanuman, Garuda, Surpati (Indra) and Narpati (king) have not known Thy Qualities.

(Dhanasari Kabir, p. 691)

Comments : Sur means god and Pati means master, there the epithet Surpati has been used for the king of gods i.e. Indra.

See : Indra.

SURAHİ (SURABHI, SURAHA)

Source : Puranas

Reference in Guru Granth Sahib :

ਸੁਰਹ ਕੀ ਜੈਸੀ ਤੇਰੀ ਚਾਲ ॥
ਤੇਰੀ ਪੁੰਛਟ ਉਪਰਿ ਝਮਕ ਬਾਲ ॥

(ਬਸੰਤ ਕਬੀਰ, ਪੰ. ੧੧੯੬)

Your gait is that of Suraha (Surahi, Surabhi) and the hair on your tail glitter. •

(Basant Kabir, p. 1196)

Comments : The word 'Suraha' seems to be a derivative from Surabhi, 'the boon granting or wish-fulfilling cow'. In the hymn pertaining to the above reference, Kabir has addressed a dog, who was seen licking the flour from the handmill. Instead of the word Surabhi the word Kamadhenu has been used in the Sikh Scripture.

See : Kamadhenu.

SURSURI

Source : Puranas

References in Guru Granth Sahib :

ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥

(ਧਨਾਸਰੀ ਤ੍ਰਿਲੋਚਨ, ਪੰ. ੬੯੫)

The moon abides in the forehead of Shankra (Shiva) and bathes in Sursuri (Ganges).

(Dhanasari Trilochan, p. 695)

ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਹੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ ॥
ਸੁਰਾ ਅਪਵਿਤ੍ਰ ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ ॥

(ਮਲਾਰ ਰਵਿਦਾਸ, ਪੰ. ੧੨੯੩)

If the water of *Sursuri* becomes wine, the saints even then do not drink it; the impure wine and other waters, when they mix with the waters of *Sursuri*, they do not become anything else.

(Malar Ravidas, p. 1293)

ਜਿਉ ਮੀਹਿ ਭੁਠੇ ਗਲੀਆ ਨਾਲਿਆ ਟੋਭਿਆ ਕਾ ਜਲੁ ਜਾਇ ਪਵੈ
ਵਿਚਿ ਸੁਰਸਰੀ ਸੁਰਸਰੀ ਮਿਲਤ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਹੋਇ ਜਾਵੈ ॥

(ਵਾਰ ਬਿਲਾਵਲ ਮ: ੪, ਪੰ. ੮੫੫)

When it rains, the waters of streets, drains and ponds fall into *Sursuri*, they become pure on meeting *Sursuri*.

(Var Bilawal M. 4, p. 855)

Comments : *Sursuri* is another name of Ganga (Ganges). According to Indian tradition, the waters of the Ganges are considered pure.

TRETA YUGA

Source : Epics and Puranas

References in Guru Granth Sahib :

ਕ੍ਰੋਢੈ ਧਰਮ ਕਲਾ ਇਕ ਚੁਕੀ ॥
ਤੀਨਿ ਚਰਣ ਇਕ ਦੁਬਿਧਾ ਸੁਕੀ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਾਚੁ ਵਖਾਣੈ
ਮਨਮੁਖਿ ਪਚੈ ਅਵਾਈ ਹੋ ॥

(ਮਾਰੂ ਮ: ੧, ਪੰ. ੧੦੨੩)

In Treta, one-fourth of the merit of *Dharma* was lost, Dharma-Bull had only three feet and the fourth was replaced by duality. The enlightened person talked of Truth and the self-willed wasted himself in useless talk.

(Maru M. 1, p. 1023)

ਕ੍ਰੋਢੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ ॥
ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ ॥
ਗੁਰਮੁਖਿ ਬੁਝੈ ਸੋਝੀ ਹੋਈ ॥
ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ ॥

(ਰਾਮਕਲੀ ਮ: ੩, ਪੰ. ੮੮੦)

In Treta one-fourth of the merit was lost. The hypocrisy spread and the Lord was considered far away. The enlightened person was conscious of it. The Name in the mind brought comfort.

(Ramkali M. 3, p. 880)

ਕ੍ਰੋਢੈ ਰਭੁ ਜਥੇ ਕਾ ਜੋਰੁ ਅਗੈ ਰਬਵਾਹੁ ॥

(ਵਾਰ ਆਸਾ, ਮ: ੧, ਪੰ. ੮੭੦)

In Treta Yuga, the chariot is of celibacy and force is the charioteer.
(Var Asa, M. 1, p. 470)

Comments : In Treta Yuga, the Dharma-Bull stood only on three legs. One-fourth of his merit was lost. The malice grew up in the minds of the people. They became shrewd and began to act with motives. Still they were devoted to their duties and performed the rites and ceremonies punctually.

See : Yugas.

TULASI

Source : Puranas

Reference in Guru Granth Sahib :

ਸਾਲਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਭੁਲਸੀ ਮਾਲਾ ॥

(ਬਸੰਤ ਹਿੰਦੋਲ ਮ: ੧, ਪੰ. ੧੧੭੦)-੨੧

O Brahmin! worship the Lord as Salagrama and consider the good actions as the rosary of Tulasi leaves.

(Basant Hindol M. 1, p. 1170)-੨੧

Episode : A woman named Tulasi, after having been engaged in religious austerities for a long time, wanted the boon of becoming the wife of Vishnu. When Lakshmi, the consort of Vishnu came to know of it, she cursed the woman and changed her into Tulasi plant. However, Vishnu is said to have given this assurance to his devotee that he would assume the form of the Salagrama and continue to live near her.

Tulasi plant is considered sacred to Vishnu and is said to have been produced at the churning of the milk-ocean.

Comments : The Sikh Gurus considered the worship of Salagrama as idol-worship, therefore they rejected it. They laid stress on the worship of the Omnipresent Lord and also laid emphasis on good actions.

See : Salagrama.

UDHAU (UDHO)

(also written as Uddhava or Oodho)

Source : Mahabharata and Bhagavata Purana

Reference in Guru Granth Sahib :

ਉਧਉ ਅਕੂਰੁ ਤਿਲੋਚਨੁ ਨਾਮਾ ਕਲਿ ਕਬੀਰ ਕਿਲਵਿਖ ਹਰਿਆ ॥
ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤੁ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸੁ ਗੁਰ ਕਉ ਭੁਰਿਆ ॥

(ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ, ਪੰ. ੧੩੯੩)

Oodho, Akrura (of the Dwapara Age) and Trilochan, Namdev and Kabir (of Iron Age) got their sins effaced by remembering the Name of the Lord and the same Undeivable Name, which ferries the saints across the world-ocean, came into the mind of Guru Amar Das.

(Swayye Mable Teeje Ke, p. 1393)

Episode : Udhava was a friend and minister of Sri Krishna. He was present on the occasion of the Swayamvara of Draupadi. Once a king named Shalva besieged the city of Dwarka and it was Udhava, who saved the city. When Sri Krishna was brought by Akrura to Mathura, he killed Kansa and made Ugrasena the king. At that time Sri Krishna sent Udhava to Ambadi to know about the well-being of people there. The gopas and gopa women (cowherds) all met him eagerly to know about Sri Krishna. They were pleased to know about his welfare. It was Udhava who was informed by Sri Krishna beforehand that the Yadava dynasty was going to end. Udhava wanted Sri Krishna to take him along with him to Vaikuntha. At that time Sri Krishna taught Udhava the doctrine that the human body and other material things of the universe were mere delusion. Sri Krishna also answered several questions about bondage and liberation. Udhava then left Dwarka, having come to know about the imminent destruction from Sri Krishna, for which he was permitted by Sri Krishna.

Comments : It is said that Udhava, after leaving Dwaraka, went to the hermitage of Badarika and engaged himself in penance and devotion and ultimately attained deliverance.

UMA (UMAPATI)

Source : Puranas

Reference in Guru Granth Sahib :

ਗੋਤਮ ਨਾਰਿ ਉਮਾਪਤਿ ਸੁਮੀ ॥
ਸੀਸੁ ਧਰਨਿ ਸਹਸ ਭਗ ਗਾਮੀ ॥

(ਜੈਤਸਰੀ ਗਵਿਦਾਸ, ਪੰ. ੭੧੦)

(Ahalya) the wife of sage Gautama, and the husband of Uma i.e. Shiva—the latter got stuck the fifth head of Brahma in his hand and the former was the cause of one thousand marks of disgrace on the body of Indra.

(Jaisri Ravidas, p. 710)

Comments : Uma is one of the names of the consort of Shiva. The other prominent names are Devi, Durga, Kali,

Parvati and Bhavani. The earliest mention of Uma is in Kena Upanishad. The word *Umapati* means the husband of Uma, which connotes Shiva.

See : Shiva, Parvati, Durga, Bhavani, Kali.

VIDURA (BIDAR)

Source : Mahabharata

References in Guru Granth Sahib :

ਰਾਜਨ ਕਉਨੁ ਤੁਮਾਰੇ ਆਵੈ ॥
ਐਸੇ ਭਾਉ ਬਿਦਰ ਕੇ ਦੇਖਿਓ ਓਹੁ ਗਰੀਬੁ ਮੋਹਿ ਭਾਵੈ ॥.....
ਤੁਮਰੇ ਦੂਧੁ ਬਿਦਰ ਕੇ ਪਾਨੇ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਮੈ ਮਾਨਿਆ ॥
ਖੀਰ ਸਮਾਨਿ ਸਾਗੁ ਮੈ ਪਾਇਆ ਗੁਨ ਗਾਵਤ ਰੈਨਿ ਬਿਹਾਨੀ ॥

(ਮਾਰੂ ਕਬੀਰ, ਪੰ. ੧੧੦੫)

O king (Duryodhana) who should come to you? I have seen such a reverence of Bidar (Vidura) that I like that humble person.....Against your milk, the water of Bidar is like ambrosia for me. His spinach equalled your milky food and the night passed in singing the Praises of the Lord.....

(Maru Kabir, p. 1105)

ਨੀਚ ਜਾਤਿ ਹਰਿ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ ਪਾਇ ॥
ਪੁਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੇ ਕਿਸਨੁ ਉਤਰਿਆ ਘਰਿ ਜਿਸੁ ਜਾਇ ॥

(ਸੁਗੀ ਮ: ੪, ਪੰ. ੭੩੩)

The persons of low caste, attained higher status while remembering the Lord. Ask Bidar, the son of a maid-servant, in whose house Krishna stayed.

(Subi M. 4, p. 733)

Episode : Vidura (or Bidar) was half-brother of Dhritarashtra and Pandu. When Satyawati, a young beautiful girl was married to Shantanu, after his son Bhishma Pitamaha had renounced the right of succession and had taken the vow of perpetual celibacy. The sons of Satyawati had to succeed to the throne of Shantanu. Satyawati bore two sons; one of them died young in a battle. The other named Vichitra-virya ascended the throne. He also died young and without any issue. Before marrying Shantanu, Satyawati had borne Vyasa to the sage Parasara. Thus Vichitra-virya, Bhishma and Vyasa were half-brothers, being the sons of the same father. With the consent of Bhishma and Satyawati, the widows of Vichitra-virya, Ambika and Ambalika by name, bore two sons through niyoga with Vyasa namely Dhritarashtra, the blind and Pandu with a pale complexion. Satyawati asked Vyasa to

become the father of a third son, who should be without any defect. The widow of Vichitra-virya, terrified by the auster appearance of Vyasa, sent him one of her slave girls, dressed in her own clothes. This girl was the mother of Vidura. Thus Dhritarashtra, Pandu and Vidura were half-brothers.

Vidura was a great devotee of Krishna. In the first reference given above, Krishna addresses the king Duryodhana and shows his love for his devotee Vidura. Krishna stayed with his devotee. Vidura is one of the best characters in the Mahabharata. He always gave good advice to both Kauravas and Pandavas, though in the war, he sided with Kauravas. He was also a well-wisher of the Pandavas.

VISHNU

Source : Puranas

References in Guru Granth Sahib :

ਵਵਾ ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮੁਰਿ ॥

ਬਿਸਨ ਸਮੁਰਿ ਨ ਆਵੈ ਹਾਰਿ ॥

(ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ, ਪੰ. ੩੪੨)

Remember Vishnu again and again; By remembering Vishnu you will never suffer defeat.

(Gauri Bawan Akbri Kabir, p. 342)

ਬਿਸਨ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਕੇ ਦਰਿ ਸਰਨਿ ਪਰਉ ॥

ਕਾਹੂ ਪਹਿ ਰਾਜੁ ਕਾਹੂ ਪਹਿ ਸੁਰਗਾ ਕੋਟਿ ਮਧੇ ਮੁਕਤਿ ਕਹਉ ॥

(ਕਲਿਆਨ ਮ: ੫, ਪੰ. ੧੩੨੨)

At whose door should I take refuge, Vishnu, Shiva, an adept, a Muni or Indra. One may give you kingdom, the other may take you to heaven, rare one among a million may ask for salvation.

(Kalyan M. 5, p. 1322)

ਚਾਰਿ ਬੇਦ ਅਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥

ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾ ॥

(ਧਨਾਸਰੀ ਕਬੀਰ, ਪੰ. ੬੯੧)

O Lord! Vishnu and Lakshmi could not know you besides four Vedas, Smritis and Puranas.

(Dhanasari Kabir, p. 691)

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਪਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ ॥

(ਵਡਹੰਸੁ ਮ: ੩, ਪੰ. ੫੫੯)

Kishan (connoting Vishnu) is always busy in incarnating himself, then with whose help one may ferry across the world-ocean?

(Wadbans M. 3, p. 559)

Episode : Vishnu is the second god of the Hindu Triad. He represents Sattva quality of maya, and is considered as the Preserver of the world. It is said that the sage Bhrigu, in order to ascertain as to who was the greatest god of the Hindu Triad, visited all of them. Brahma neglected him, Shiva behaved offensively towards him. It was Vishnu, who, even being kicked by him, treated him with goodness and generosity. Therefore he concluded that he was the greatest of the Hindu Triad. Even the Supreme Being is sometimes named Vishnu, as in the first reference above, but as a god of the Triad, he is considered related to maya and thus prone to death. Brahma is said to have been born out of his navel-lotus (Gujri M. 1, p. 489). In this case, he may be identified with Maha-Vishnu or Supreme Being. His consort is Lakshmi, who is also called Kavalā. In this case, Vishnu is called Kavalapati (or Kamlapati). In times of grave emergency, in order to help the gods and punish the tyrants, Vishnu incarnates. Ten of his incarnations are considered most significant. (See Das Avatars). The god is said to repose on the coils of the serpent Shesha and his wife Lakshmi sits at his feet. He has four hands. In one hand he hold a Shank (conch shell), in the second a Chakra (disc), in the third a Gada (mace) and in the fourth a Padma (lotus) (Swayye Mahle Chauthe Ke, p. 1402). His vehicle is Garuda, a man-bird. His heaven is called Vaikuntha, which has a circumference of 80,000 miles. He has one thousand names, which are recorded in *Vishnu Sahansar Nama*.

Some of the names of Vishnu, which have been used for Supreme Being (God) in *Guru Granth Sahib* are Gopal, Gobind, Mukand, Murari, Narayana, Madhav, Vasudeva, Prabhu, Chatur Bhuj, Kavalā Kant, Hari, etc.

See : Vaikuntha and Garuda.

YUGAS (AGES)

Source : Puranas

References in *Guru Granth Sahib* :

ਚਰੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥

(ਧਨਾਸਰੀ ਮ: ੩, ਪੰ. ੬੬੫)

In all the four ages, the True *Bani* (Divine hymns) is the ambrosia.

(Dhanasari M. 3, p. 665)

ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ ॥

(ਸਿਰੀਰਾਗੁ ਮ: ੧, ਪੰ. ੫੭)

In all the four ages, they are soiled and full of dirt, whose mouths do not utter the Name of the Lord.

(Sri Raga M. 1, p. 57)

Comments : The Yugas (ages) are four, viz., the Kritya Yuga (or Sat Yuga), the Treta, the Dwapara and the Kali Yuga. In order to estimate the period of each Yuga, the two Ayanas compose one year. One Ayana of six months is the period of sun's progress north or south of the ecliptic. The southern Ayana is a night of the gods and the northern Ayana is the day. The period of four Yugas is twelve thousand divine years; and each divine year is composed of three hundred and sixty days. The distribution of the divine years of each Yuga is as follows : Kritya Yuga : four thousand; Treta Yuga : three thousand, Dwapara Yuga : two thousand and Kali Yuga : One thousand. The period that precedes a Yuga is called Sandhya and the period which follows a Yuga is known as Sandhyasana and each one of these periods is equal to ten percent of the divine years. Thus :

Kritya Yuga lasts for 4,800 years,
Treta Yuga lasts for 3,600 years,
Dwapara Yuga lasts for 2,400 years, and
Kali Yuga lasts for 1,200 years.

In order to count the human years of each Yuga, we have to multiply the divine years by 360. In this way,

Kritya Yuga lasts for 1728,800 human years,
Treta Yuga lasts for 1296,000 human years,
Dwapara Yuga lasts for 864,000 human years, and
Kali Yuga lasts for 432,000 human years.

A day of Brahma is called a Kalpa. A day of gods is equal to one human year. The 12,000 divine years are to be multiplied by 360, in order to get the number of human years in the four Yugas. One Kalpa consists of 1,000 divine years. Thus a day or night of Brahma is equal to $12,000 \times 360 \times 1,000$ human years i.e. 4,320,000,000 human years.

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